YEOTMAL



Bemrose, Collo., Derby.

TEMPLE OF KAMALESHVARA, MAHAGAON I.

CENTRAL PROVINCES DISTRICT GAZETTEERS

YEOTMAL DISTRICT

VOLUME A

DESCRIPTIVE

BY

C. BROWN, Assistant Commissioner

AND

R. V. RUSSELL, Gazetteer Superintendent

CALCUTTA

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PREFATORY NOTE.

In this volume, Chapter II, History and Archæology is written by Major W. Haig; the sections on Language, Religion, Caste and Social Life and Customs by R. V. Russell, Gazetteer Superintendent; and the remainder of the volume by C. Brown, Assistant Commissioner, Yeotmāl. Information has been borrowed very freely from Sir A. C. Lyall's Gazetteer for the Hyderābād Assigned Districts (1870) and the draft copy of Major W. Haig's volume on Berār in the Imperial Gazetteer of 1906. A number of details about minor castes are taken from Mr. E. J. Kitts' interesting Census Report of Berār for 1881. The sections on Botany, Wild Animals and Forests are based almost entirely on information supplied by Mr. C. A. Von B. Malcolm, Divisional Forest Officer; the medical paragraphs on notes written by Mr. J. Robertson, Civil Surgeon of Yeotmāl; and the paragraph about excise on a memorandum by Mr. Raghunāth Prasād, Extra Assistant Commissioner and Excise Assistant. Numerous points of description in the Appendix were recorded by Mr. T. E. Bromley, I.C.S. The Tāluk Reports of the original settlement were written by Major P. A. Elphinstone and Mr. R. R. Beynon, and those of the revision settlement by Mr. F. W. Francis and Mr. E. Marshall, the latter of whom has also contributed some special notes on settlement operations and agriculture. A great part of the section on Geology is merely abridged from Mr. T. H. Holland's chapter on this subject in the first volume of 'The Indian Empire' in the Imperial Gazetteer of India of 1907. Some interesting information has been taken from a manuscript,

Marāthī History of Wūn, written by the late Mr. Nīlkanth Lakshman, Tahsīldār. Various official records have been consulted and personal enquiries have been made as far as was possible in the time allotted for the work. Vernacular terms have been given in Marāthī except in cases in which a Hindustāni word is in common official use.

C. B.

YEOTMAL: R. V. R.
7th February, 1908.

YEOTMAL
DISTRICT GAZETTEER.

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List of Deputy Commissioners who have held charge of the Yeotmāl District, with the dates of their periods of office.

Name of Deputy Commissioner.	Period.	
	From	To
1. Mr. James Johnston	1853	1856
2. Mr. Kendall	1857	..
3. Mr. Campbell	1858	..
4. Mr. Allardyce	1859	1864
5. Major Heddleston	1864	11-5-1867
6. Col. J. Bushby	11-5-1867	....
7. Major C. T. O. Mayne	....	18-3-1871
8. Captain Szczepanski	18-3-1871	2-5-1871
9. Major C. T. O. Mayne	2-5-1871	30-6-1871
10. Captain Szczepanski	30-6-1871	22-8-1874
11. Col. Mackenzie	22-8-1874	1875—1876
12. Captain Szczepanski	1875—1876	1885—1886
13. Lieut.-Col. Fitzgerald	31-5-1885	....
14. Major H. De P. Rennick ..	1887—1888	1890
15. Mr. A. Elliott	9-4-1889	28-10-1890
16. Mr. R. D. Hare	29-10-1890	21-1-1891
17. Mr. A. Elliott	22-1-1891	2-7-1894
18. Kumar Shri Harbhamji ..	2-7-1894	13-2-1895
19. Mr. A. Elliott	13-2-1895	24-4-1895
20. Mr. C. H. Price	25-4-1895	29-4-1895
21. Mr. R. A. Simpson	30-4-1895	18-6-1895
22. Mr. A. Elliott	18-6-1895	24-6-1895
23. Captain R. V. Garrett	24-6-1895	16-4-1896
24. Major W. Haig	17-4-1896	25-5-1896
25. Mr. R. A. Simpson	25-5-1896	30-5-1896
26. Major W. Haig	30-5-1896	2-7-1897
27. Major F. R. Mauduit	2-7-1897	28-4-1899
28. Mr. R. A. Simpson	28-4-1899	11-9-1900
29. Major W. Haig	11-9 1900	10-11-1900
30. Major F. R. Mauduit	10-11-1900	21-8-1901
31. Captain D. O. Morris	21-8-1901	19-11-1901
32. Mr. R. A. Simpson	19-11-1901	1-2-1902
33. Captain D. O. Morris	1-2-1902	26-11-1902
34. Mr. R. A. Simpson	26-11-1902	6-3-1903
35. Maulvi Nizamuddin Hasan ..	7-3-1903	13-9-1904
36. Mr. R. N. Deshpande	13-9-1904	20-9-1904
37. Major Mauduit	21-9-1904	6-5-1905
38. Mr. Sayid Moinuddin Khan ..	6-5-1905	19-6-1905
39. Major Mauduit	19-6-1905	21-4-1906
40. Mr. A. C. Currie	21-4-1906	28-2-1907
41. Mr. K. S. Jatar	28-2-1907	5-6-1907
42. Mr. F. L. Crawford	5-6-1907	5-12-1907
43. Mr. Sayid Moinuddin Khan ..	5-12-1907	....



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YEOTMAL DISTRICT.

CHAPTER I.

GENERAL DESCRIPTION.

BOUNDARIES AND PHYSICAL FEATURES.

General.

1. Yeotmāl District occupies over five thousand square miles, has a population of more than half a million, and pays ten lakhs of rupees as land revenue. It is full of variety. There are long stretches of plain country. The land here is fertile, fully cultivated, and thickly populated. The people are mostly of the cultivating castes which are common all over the Berār valley—Kunbīs, Mālis, and Telis. They are quiet and timid in character but capable cultivators. There are also scores of miles of hills and plateaus, where the land is steep, rough, stony, and mostly covered with forest. The people of the hills are very largely of those tribes generally called aboriginal. Whole villages are occupied by Kolāms, Andhs, Naikadās, Pardhāns, and Gonds. Besides these many criminal tribes have settled in the District or are constantly wandering through it, such as Banjārās, Kanjars, and Māng-Gārorīs. In some of these tribes both man and woman must qualify for marriage by being sent to jail. Between them they keep the District always supplied with dacoits. Hemādpanthī temples, built without arch or mortar, are scattered all over the hilly country. Tiger, panther, pig, sāmbhar and chītal are found in almost every tāluk.

Position and boundaries.

2. Yeotmāl District lies between 19° 26′ and 20° 42′ N., and 77° 18′ and 79° 9′ E. It has an area of 5183 square miles. Its greatest length, from east to west, is about 120 miles; and its greatest breadth, from north to south, nearly 100 miles. It is the largest of the Berār Districts; and only three Districts of the Central Provinces, Chānda, Raipur, and Bilāspur, have a greater area. It occupies the south-eastern quarter of Berār. On the west are the Bāsim, Mangrūl, and Murtazāpur tāluks of Akolā District. On the north is the Chāndur tāluk of Amraoti District. To the east, where the Wardhā river forms the boundary, lie two Districts of the Central Provinces—Wardhā and Chānda. Along the south lie the Dominions of His Highness the Nizām of Hyderābād. The Pengangā river, which flows in great curves and loops, marks the whole of the southern boundary, and unites at the south-eastern extremity with the Wardhā river. The District is divided into five tāluks: Pusad (on the west), Dārwhā, Yeotmāl (spelt in Marāthī Yawatmāl), Kelāpur, and Wūn (on the east).

Physical features.

3. The District consists of masses of hilly country broken by broad valleys and partially surrounded by plain. The southern half of Yeotmāl tāluk, which is just in the middle of the District, is a plateau with very steep sides (*ghāts*). Here and there it rises into ridges or into flat-topped or pointed hills. Steep, rough ranges of hills occur to east and west right across the District. All this country belongs to the Bālāghāt, the southern hills of Berār. On the north the District extends into the Pāyanghāt, the valley of Berār. That valley varies from forty to fifty miles in width, and runs east and west completely across the Province. The small part of it that belongs to Yeotmāl District forms a belt of plain from five to fourteen

miles in breadth along the north of Yeotmāl and Dārwhā tāluks. The Wardhā valley, which marks the boundary of the District for over a hundred miles, continues this belt of plain across the north of Kelāpur tāluk and the northern and eastern sides of Wūn tāluk. Similarly, the Pengangā river gives a strip of plain in many parts of its course along the southern border of the District. The tributaries of the Pengangā again have formed valleys, often some miles in breadth, through the hilly country.

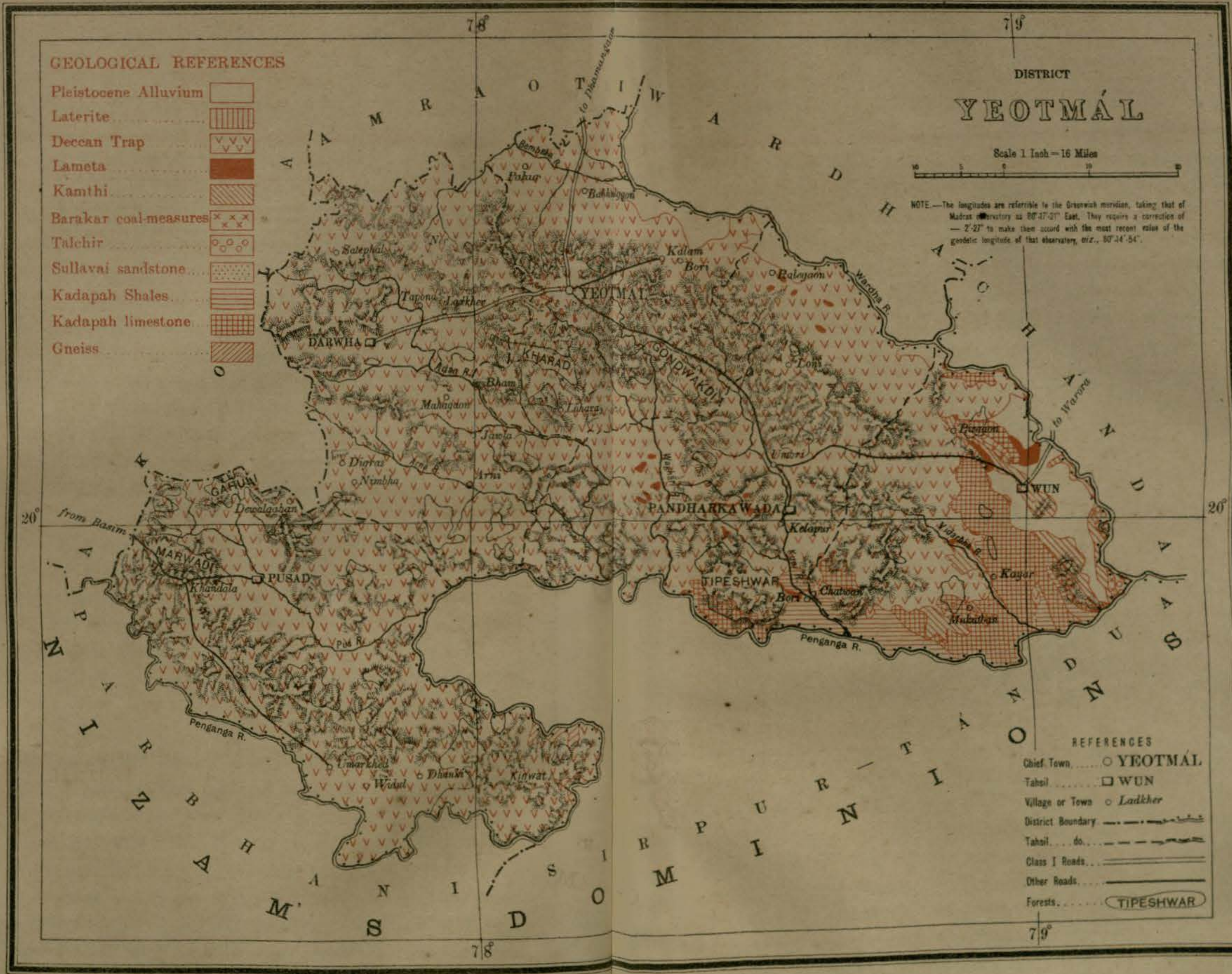
Rivers.

4. The chief rivers are the Wardhā and the Pengangā, both of which flow along the boundary of the District. Each has various tributaries which traverse its centre. The Wardhā is also called the Vasishthā, and is said to have been created by a *Rishi* (sage) of that name. It is navigable in the rains up to Kosāra in the north-east corner of Kelāpur tāluk, where rocks form a barrier. About forty years ago a small steamer actually went up to Chinchmandal in the north of Wūn tāluk, but there is now no navigation. The bed of the Wardhā is broad and deep, but the banks are sometimes overflowed in very large floods. There is a strong current in the rains but in the hot weather there is little water, and the river can be forded at numerous points. None of the other rivers are navigable. The Pengangā has in parts a very rough course, and there is fine scenery upon it. Its general direction is almost due east, but it flows in a great curve to the north-west round the extremity of Pusad tāluk. Below this change of direction it is called Bāngangā. There are waterfalls near Murlī in Pusad tāluk called Sahasrakund (the thousand pools). It is said that Parasu-Rāma, son of Jamdagni, a *Rishi*, here made a course for the river by driving an arrow (*bān*) into the ground. The chief tributaries of the Wardhā are the Bembalā

and the Nirgudā. The Bembalā flows across the north of Yeotmāl tāluk below the *ghāts* (hill-sides). Its total length is about 80 miles, but only the last 21 miles are within the District. It contains water all the year round, but has little current in the hot weather. The road from Yeotmāl to Dhāmangaon crosses it by a bridge 1000 feet in length. The Nirgudā is about 40 miles long. Its whole course is in Wūn tāluk, and it passes close to Wūn town. It contains water all the year round. The Pengangā has six tributaries of some size—the Pūs, Arnāwatī, Adān, Wāghādi, Khunī, and Vidarbhā. The Pus flows past Pusad town and right across Pusad tāluk. Its total length is about 80 miles, of which about 50 miles are within the District. The Arnāwatī and Adān flow across Dārwhā tāluk and a part of Kelāpur tāluk. The Arnāwatī is about 70 miles in length, and the Adān about 130. They unite about eight miles from the Pengangā. The Wāghādi flows across parts of Yeotmāl and Kelāpur tāluks, the Khunī across part of Kelāpur tāluk, and the Vidarbhā through the south of Wūn tāluk. Each of the three is under 50 miles in length. These rivers all contain water for the greater part of the year.

Elevation.

5. It is impossible to give a satisfactory account of the elevation of different parts of the District because the operations of the trigonometrical survey have been completed only in one tāluk (Dārwhā) and parts of two others. The elevation of Dārwhā tāluk varies from 1000 to 1500 feet above sea-level. The greatest height is on the west, where trees and buildings in Tornāla and Nāndgawhān rise a very little above the 1500 feet level. The least elevation is found in the river valleys. The highest tree in Arni, in the south-east, is just under the 1050 feet level, and apparently some of the villages in the north are about the same elevation. Information cannot be



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Helio., S. I. O., Calcutta.

given with equal confidence about the other tāluks. A tree on a peak near Yeotmāl reaches close upon 1600 feet, and a point in Mohā village near the *ghāts* is 1517 feet in height; while the ground-level of the bank of the Bembalā, just south of Mītnāpur, is only 840 feet; and the loftiest house in Sawangi, on the high bank of the Wardhā on the north-east of the tāluk, has less than 870 feet elevation. Rānī Amraoti fort reaches 934 feet, and a temple in Bābhulgaon 864 feet. It could probably be said, therefore, that the general elevation of the plain country in the north of the tāluk is between 850 and 950 feet, while various points above the *ghāts* are over 1500 feet from sea-level. According to previous surveys the elevation of Yeotmāl town is 1476 feet. That of Wūn is said to be only 755 feet. The greatest height recorded in Pusad tāluk is that of Bītargaon, 1949 feet; but this has not been tested, and many other parts have not yet been examined in the present survey. The elevations already established by it range from 1370 to 1830 feet.

GEOLOGY.

Geology.

6. A general scheme of the geology of India is given in the Imperial Gazetteer of India. It divides the rocks of the Peninsula into three great groups, called respectively the Archæan, the Purāna, and the Aryan, according to the period of their formation.

The Archæan Group is the oldest. It occupies more than half of the Peninsula. It consists of crystalline rocks of various kinds. The reason why they are grouped together is that they all appear older than any other rocks, but among themselves no one kind can with any confidence be said to be older than another. The most prominent of these rocks are gneisses and schists and

the rocks of the Dharwarian system. Valuable minerals are found in the last named.

The Purāna Group is next in point of antiquity. It consists of sediments, but as no marine fossils have been found in Peninsular India (except in strips along the coast) it is argued that these sediments were not left by the sea. In parts, as in the Cuddapah system, the thickness of this group is as much as 20,000 feet. It can be divided into lower and higher beds. The lower beds consist chiefly of ferruginous jaspers and procellanites, the higher of shales, limestones, and sandstones.

The Aryan Group is the most recent. It includes two great subdivisions—the Gondwāna System and the Deccan Trap.

The Gondwāna System is formed of sub-ærial and freshwater deposits. It is preserved in patches all over India. It is divided into the Lower and Upper Gondwānas, and further distinctions are made in these. In the Lower Gondwānas there occurs the Dāmuda series, which contains the most valuable of the Indian coal seams, and sometimes has a thickness of 10,000 feet. In the Upper Gondwānas, the Mahādeva series, which consists chiefly of sandstone, also attains (in the Sātpurā area) a thickness of 10,000 feet.

The Deccan Trap is perhaps the most extraordinary of all these formations. The Imperial Gazetteer[1] says: 'The great lava-flows, which make by far the chief part 'of this formation, constitute the plateau of the Dec- 'can, concealing all older rocks over an area of 200,000 'square miles, filling up the old river valleys, and level- 'ling the surface of the country. Subsequent denudation 'has carved these lava-flows into terraces and flat-topped 'hills, with, as in the seaward face of the Sahyādri or 'Western Ghāt range, steep scarps rising to about 4000

[1] The Indian Empire, Vol. I, p. 87.

'feet and indicating a part only of the original thickness 'of the accumulated lavas, ashes, and beds of inter-'stratified marl. The trap-rock is usually a form of oli-'vine basalt or augite-andesite, rarely porphyritic, but 'often vesicular with amygdala of beautiful zeolites, cal-'cite, and agate.'

At the base of the Deccan trap there are beds known as the Lametā series. They consist chiefly of limestone. They were probably formed by the 'weathering' of the Gondwāna or other rocks before the lava spread over them.

Some indications have been discovered of the times at which these different formations came into existence. Firstly, the earliest fossils are found at the base of the Aryan Group. These are fossils of the trilobite order, a kind which is found in various parts of the world and always occurs in the lowest, and therefore earliest, fossil-bearing strata. The formation of the Archæan and Purāna Groups must have needed immense periods of time, yet both those periods were completed, as far as traces in the rocks show, before life in any form came into existence. Secondly, it is proved by various indications that India and the southern and central parts of Africa were once united in a great stretch of nearly continuous dry land. It is probable that Australia and South America were also united to this Indo-African continent. Fossils show that the connection lasted till the end of the Gondwāna period. The ancient continent was submerged during the period when the Deccan trap was being spread over India. It was during that period also that the Himalayan range came into existence. Thirdly, fossils also suggest, though not very clearly, what periods in European and American geology were contemporaneous with various periods in Indian geology. The Archæan and Purāna Groups are both pre-Cambrian.

The Gondwāna system, the Lametā series, and the Deccan trap seem to have been formed during the last stage of the Palæozoic period and the whole of the Mesozoic period, that is, during the Permian, Triassic, Jurassic, and Cretaceous periods of European and American geology. They all appear older than the Tertiary systems.

In Yeotmāl District the Archæan rocks were entirely covered by Purānic rocks. These were covered in turn by the Gondwāna system. Next Deccan trap was spread over all. Finally the action of the atmosphere removed the Deccan trap in parts, exposing Gondwāna and Lametā beds. During the last stage also alluvial soil, the common black cotton soil, was spread over parts of the District.

No Archæan rock has been noticed in the District. Purāna rock is found at various places in the south. It consists of shales, slates, limestones, and sandstones. The Berār Gazetteer of 1870, p. 14, says that the shales are 'deep red, . . . fine-grained, with a somewhat nodu-'lar structure, much jointed, but irregularly breaking up 'into small, minute, angular fragments. Thin beds of 'limestone occur in them. Capital sections of these 'rocks are seen in the Pengangā and its tributaries. 'The beds throughout are nearly horizontal . . . . In 'places, ribboned jasper is interstratified (as will be 'seen near Chhotā Arli).' Chhotā Arli is in Kelāpur tāluk. At Yenuk, in the south of Wūn tāluk, there is a hill formed of Purāna sandstone. It contains several bands of comglomerate in which pebbles of hematite are found. Iron-ore used to be made from this hematite.

Rocks belonging to the Gondwāna system are also found in Wūn tāluk. They occupy its south-eastern half. Like the Purāna rocks they are often shales, slates, limestone, and sandstones. Unlike them they often

take the form of coal. There is a large coalfield in Wūn tāluk which extends under the Wardhā to Warorā in Chānda District and under the Pengangā into the Nizām's Dominions. The Gondwāna limestones are described as "a grey, earthy, amorphous limestone, containing chert, in places, not in very large masses." At Wanjrā (Wanjāri) about five miles north of Wūn town, a small hill is composed of pinkish limestone of this bed. West of Wūn (about four miles) the limestone continues varying in colour from buff to dark grey, and contains chert, passing into jasper, in tolerably regular layers.

To the west and north of Kāyar there is deep angle in the trap, and beds which are possibly Lametā are exposed. Deccan trap is spread over the greater part of the District. In the southern half it forms irregular hills, and some of these in Pusad tāluk are nearly 2000 feet high. Alluvial soil—Pleiocene and Recent—covers the trap along the north of the District below the *ghāts* and in the larger valleys elsewhere.

BOTANY.

Botany.

7. The trees of the District are those commonly found in the dry mixed forests of this latitude. The most common is *salai* (*Boswellia serrata*). Teak (*sāj*) is found throughout the District, some fine specimens growing in the sacred grove at Dattāpur in Wūn tāluk, and in a few patches along the Pengangā; but as a rule it does not reach a large size. A great deal of teak was taken away for sleepers when the Nāgpur line of the Great Indian Peninsula Railway was laid. Timber for large buildings has now to be imported from Chānda. *Ain* (*Terminalia tomentosa*), *tiwas* (*Ougeinia dalbergioides*), and, when straight, *tendū* (*Diospyros melanoxylon*) are used for poles; *babūl*, or failing it, *ain* and *khair* (*Acacia Catechu*), for ploughs;

and *dhaundā* (*Anogeissus latifolia*) for cart axles. These species are all used also for fuel, together with *dhāmnī* (*Grewia vestita*), *chār* (*Buchanania latifolia*), and *lendia* (*Lagerstrœmia parviflora*). Green *salai* is used for brick kilns. Large numbers of *palās* (*Butea frondosa*) and of different *Zizyphus* species occur. Satinwood (*Chloroxylon Swietenia*) grows on sandstone in Wūn, and *tiwarang* (*Barringtonia acutangula*) is found in Kinwat in Pusad Tāluk. Other trees are common but of less importance, such as the marking-nut tree, *bhilawān* (*Semecarpus Anacardium*), *mohin* (*Odina Wodier*), *mokhā* (*Schrebera swietenioides*), *kumbī* (*Careya arborea*), and, lining the banks of streams, *anjan* (*Terminalia Arjuna*). In fields and grazing tracts common trees are mango, mahuā or *mohā*, *nīm*, *imlī* (*Tamarindus Indica*), *gūlar* (*Ficus glomerata*), pīpal (*Ficus religiosa*), the *sindī* palm (*Phœnix sylvestris*), *tād* (*Borassus flabellifer*), banyan (*Ficus indica*), and *ber* (*Zizyphus Jujuba*). A single species of bamboo is found in the forests of Kelāpur, and Wūn (*Dendrocalamus strictus*). The chief fodder grasses are those locally called *shār*, *haryāli*, *ganherī mūsal*, *kuslī*, *pawanār*, and *khundā*, but almost all grasses are utilised—even *bhondel*, which is very coarse. *Tikhādi* which yields *rūsa* oil is found everywhere. The wild rice known as Deodhān or God's rice (*Coix gigantea*) grows in river beds in Kinwat and Wūn.

WILD ANIMALS, ETC.

Wild animals.

8. The Berār Gazetteer of 1870, p. 63, stated: 'Tigers 'and panthers are so numerous 'that it is dangerous to travel on 'foot at night through three-fourths of the District; the 'tigers have occasionally stopped the post. Within the 'last three years a panther in the Māhur pargana, near 'the Pengangā, has killed sixty-three human beings, and

'the most strenuous exertions to destroy him have 'failed. At the beginning of the year 1868 no less than 'five persons were killed by this panther in a fortnight. 'Bears frequently attack and kill cutters of wood and 'herders of cattle.' Even within the last twenty years chītal could generally be found in a certain ravine within a mile or two of Yeotmāl town, and panthers sometimes came into the civil station; but this state of things has largely disappeared. Two kinds of monkeys are found in the District. The *langūr* (*Semnopithecus entellus*) is common everywhere and does a great deal of damage to crops and roofs. The *bandar* (*Macacus rhesus*) is not common. Tigers, though no longer numerous, are found in most of the larger forest reserves. They live largely on sāmbhar, chītal and *nīlgai*. Panthers (*Felis pardus*) are common throughout the District, and are very destructive to domestic animals, especially to goats. The jungle cat (*Felis chaus*) and the *chīta* or hunting leopard are found occasionally; and the mongoose and hyena (*Hyæna striata*) are met with in all parts of the District, as also is the jackal (*Canis aureus*). Wolves (*Canis pallipes*) live chiefly in the hilly parts of Dārwhā tāluk. Packs of wild dogs (*Cyon dukhunensis*) are met in all the larger forest reserves. There is a belief that they do not attack cattle, but a pack at Pathrot in Dārwhā tāluk killed a cow in 1907. The same pack mauled a panther so badly that it died of the wounds. Low caste people eat animals killed by wild dogs, and on that account are sometimes unwilling to assist in their destruction. The fox (*Vulpes Bengalensis*) is found everywhere, especially in scrub jungle. The sloth bear (*Melursus ursinus*) is common in all parts of the District. It lives chiefly in caves or thickets of bamboo, but in the rains it wanders about and sleeps in juāri fields. Bears are sometimes dangerous, particularly when they have cubs. They

usually measure from five feet to five feet six inches, but one was lately shot measuring six feet four inches. The cubs can be tamed but make uninteresting pets with dirty habits and uncertain tempers. The hare (*Lepus ruficaudatus*) is common. Herds of blue-bull or *nīlgai* (*Boselephas tragocamelus*) are very destructive to crops. Black-buck (*Antilope cervicapra*) are found in small numbers everywhere, but are common only near Wūn. *Chinkāra* (*Gazella Bennettii*) frequent dry stony hill-sides and scrub jungle. Sāmbhar (*Cervus unicolor*) are found in the larger reserves only. As a rule their heads are poor. There are a few large herds of chītal (*Cervus axis*). Their horns are deteriorating through constant inter-breeding. In the hot weather of 1907 they suffered a great deal from a disease of the hoofs. In Jodmoho, in Yeotmāl tāluk, there is a variety which has dwarfed antlers and abnormally developed brow antlers. A few bison live in Kinwat reserve but their numbers were reduced by rinderpest in 1900. The wild boar (*Sus cristatus*) is common and very destructive to crops and garden produce. Several kinds of partridge, duck, quail, and snipe occur. There are bustard in Wūn tāluk, peafowl in all parts of the District, and in the season Brahmini ducks on the rivers.

RAINFALL AND CLIMATE.

Rainfall and climate.

9. The average rainfall at Yeotmāl for the 25 years ending in 1906 was 40 inches, but for the last 11 years of that period it was only 33 inches. In 1892–1893 the fall was 57 inches; and in 1899–1900, the famine year, only 17 inches. *Rabi* cultivation is said to have decreased partly because of the uncertainty of the rainfall in recent years. On the other hand it is said that a heavy rainfall would injure or even ruin cultivation in some parts of the District, and that some villages in

Pusad tāluk formerly went out of cultivation from this cause. The rainfall of the last 12 years has certainly been enough when it has come at favourable times. The 25 years' average gives 6 inches in June, 12 in July, 8 in August, 7 in September, 2 in October, and less than 1 in each of the other months. There is no observatory in the District. Yeotmāl is higher and cooler than Amraoti or Akolā, but is not as cool as Buldāna. There is generally a breeze in the hot weather, so that the nights are cool. The District has rather a bad name for fever.

CHAPTER II.

HISTORY AND ARCHÆOLOGY.

W. HAIG.

HISTORY.

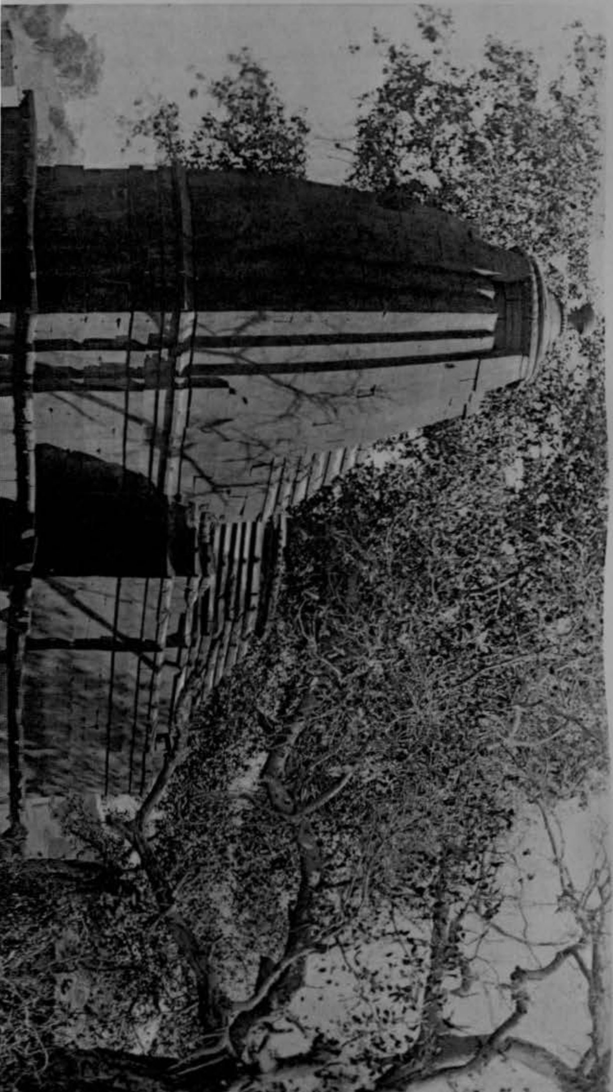
10. It is not possible to compile a connected history of the Yeotmāl District, which, as at present constituted, is a creation of very recent years; and materials for tracing the social and economic condition of the people are scanty in the extreme. All that can be done is to follow the course of events connected with well-known historical sites in the District or near its borders, and occasionally to trace the progress of armies through its lands.

Early history—legendary period.

Yeotmāl, with the rest of Berār, must have formed part of the legendary kingdom of Vidarbhā mentioned in the Mahābhārata, with the eponymous capital of which Bīdar in the Nizām's Dominions has been identified; and legend identifies the village of Kelāpur, which gives its name to one of the tāluks of the District, with Kuntalapur, one of the cities of Vidarbha; but the identification of sites in this nebulous kingdom must always be a matter of pure conjecture. The name of the kingdom has, however, been preserved in its adjectival form Vaidarbhā in the name of a small stream which rises on the plateau to the east of Kelāpur and flows into the Pengangā.

11. Berār formed part of the empire of Asoka Maurya, who reigned from 272 to 231 B.C., but before the disruption of the Maurya empire seems to have

The Sunga dynasty.



regained independence under a local chieftain, for towards the end of the reign of Pushyamitra Sunga, who had commanded the forces of Brihadratha, the last Maurya emperor, and, having slain his master, had established an independent dynasty with its capital at Vidisā, the modern Bhilsā, Agnimitra, his son, found it necessary to make war on his neighbour, the Rājā of Vidarbhā. The latter was defeated, and the river Wardhā was made the boundary between the two kingdoms. There is no indication of the dynasty to which this Rājā of Vidarbhā belonged, or of the extent of his dominions; but the incident is mentioned as one which affected Eastern Berār in times which, in the present state of our historical knowledge, may almost be termed prehistoric.

The Vākātakas and other Hindu kingdoms.

12. It is unnecessary, in considering the history of the Yeotmāl District, to trace the connection of the Andhras, Sakas, Pahlavas and Yavanas with Berār; but it is practically certain that the District with most, if not the whole, of the rest of the Province, formed part of the dominions of the Vākātaka dynasty. Of this line of kings little is known; but if their capital was, as has been conjectured, at Bhāndak, a village near Chānda, the Yeotmāl District was very near the seat of Government. A short inscription in Cave XVI at Ajanta gives the names of seven members of the Vākātaka family, and from other sources we know that ten Rājās, the names of all of whom, save one, have been handed down, ascended the throne. The first was Vindhyasakti, who has been variously placed in A.D. 275, 400, and, allowing 25 years as the average length of a reign, 575; but all of these dates are very uncertain.

The Chālukyas and the Rāshtrakūtas have left no

monuments in the District. In the latter half of the tenth century it was included in the kingdom of Vākpati II, Munja, the Paramāra Rājā of Mālwā, whose dominions stretched southwards to the Godāvari; but about 995 A.D., Taila II defeated and captured the Rājā of Mālwā, and Berār thus fell once more under the sway of the Chālukyas.

Towards the end of the twelfth century most of the northern districts of the Chālukya kingdom were seized by the Yādavas of Deogiri, but it may be doubted whether the whole, if any part, of the Yeotmāl District was annexed by this dynasty. The eastern tracts were probably occupied by the Gonds, whose power in the neighbourhood of Chānda seems to have waxed as that of the Chālukyas waned.

Muhammadan period—the Bahmani dynasty.

13. The District did not lie in the way of the Muhammadan invaders of the Deccan, and the raid of Alā-ud-dīn Khiljī in 1294 can scarcely have affected it; but the occupants of the Yeotmāl District, whether Gonds or Yādavas, were compelled to relax their hold when the Muslims consolidated their power in the Deccan, and when Alā-ud-dīn Bahman[1] Shāh, the founder of the Bahmani dynasty who proclaimed himself independent in 1347, organised his kingdom, he divided it into four *tarafs* or provinces, of which the northernmost was Berār, the southern boundary of which was probably the Godāvari. The fortress of Māhur, second in importance to Gāwīlgarh only, dominated the southern part of the Yeotmāl District, and its strength was usually sufficient to keep the Gonds at bay. A fortress of secondary importance, which then existed at

[1] This was his correct title as shown by a contemporary inscription and by legends on coins. The fantastic epithets bestowed upon him by various historians are connected with vain tales.

Kalam, was the stronghold of the northern part of the District; and the garrisons of these two places of arms were able as a rule to prevent the Gonds of Chānda from crossing the Wardhā which was probably then, as now, the eastern boundary of the District. The District, however, was not always safe. Thus, in 1398–99 while the army of Berār under its commander, Salābat Khān, was absent from the Province during the campaign of Fīroz Shāh, the eighth king of the Bahmani dynasty, against Harihara II of Vijayanagar, Narsingh Deo, the Gond Rājā of Kherlā, overran Berār from north to south and established himself in Māhur. It seems strange that the attack was from Kherlā rather than from Chānda, but Narsingh Deo was probably instigated by the Sultān of Mālwā, and it is not certain that he received no help from Chānda. The whole of the Yeotmāl District was now in the hands of the invaders, and Fīroz Shāh, on the conclusion of his campaign against Vijayanagar, marched northwards to recover his lost territory. He besieged Māhur and recaptured it from the Gonds in 1400, and then marched through the District towards Ellichpur, where he halted while his generals pushed on to Kherlā and reduced the Gonds to obedience. After receiving the Gond chieftain's humble submission Fīroz Shāh returned to Gulbarga, but it is not certain whether he returned as he had come, through the Yeotmāl District, or whether he followed the more usual route through Western Berār.

Ahmad Shāh.

14. In 1422 Fīroz Shāh was deposed by his brother Ahmad, who ascended the throne in Gulbarga, and was employed immediately after his accession in bringing to a successful conclusion a war with Vijayanagar which, in the reign of Fīroz, had opened disastrously for the Musalmāns. The army of Berār bore an honourable part in Ahmad

Shāh's successes against the Hindus of the south, but the defeat of the Musalmāns before the deposition of Fīroz, and the absence of the provincial army, had encouraged rebels to assert themselves in Eastern Berār. Māhur was held by "an infidel," whether an officer from Chānda or a disaffected Hindu zamīndār is doubtful. The fortress of Kalam had also been captured from the royal troops, either by or at the instigation of the Gond ruler of Chānda, as will be seen from the action taken by Ahmad Shāh. Ahmad marched to Māhur and laid siege to the place. The garrison offered to surrender on condition that their lives were spared. The terms were granted and broken, the defenders being massacred by Ahmad Shāh's order after they had surrendered. Kalam was Ahmad's next care. He marched northwards through the District and captured this fortress without difficulty. That the ruler of Chānda was largely responsible for these troubles is evident from the fact that Ahmad Shāh, who had many other matters to occupy him and would not have been likely to waste his strength in acts of wanton aggression, sent an expedition from Kalam into the Chānda dominions where, besides ravaging the country, the Musalmāns captured a diamond mine. The locality of the mine is not precisely indicated, but it is mentioned again at a later period, and it would be interesting to trace the situation of ancient diamond workings in the Central Provinces.

War with Kherlā.

15. From Kalam Ahmad Shāh marched to Ellichpur, his actions in which place, being directed principally towards strengthening the northern frontier with a view either to meeting attacks or to extending his dominions, do not directly concern the Yeotmāl District. Having completed his arrangements on the northern frontier he retired in a leisurely manner towards Gulbarga in 1428,

and Hoshang Shāh, of Mālwā, took advantage of this retrograde movement to attack Narsingh Deo of Kherlā, whom he had been unable to detach from his allegiance to the Bahmani king. The army of Berār under Abdul Kādir, the Khān-i-jahān, was ordered to march to the assistance of Narsingh Deo, while Ahmad Shāh returned northwards to its support. His leisurely movements fostered the belief that he feared to meet Hoshang in the field, and Hoshang openly boasted that Ahmad dared not encounter him. Ahmad, much incensed by this boast, set forth to attack Hoshang but was dissuaded from doing so by the doctors of religion in his camp, and contented himself with sending a message to warn Hoshang against interfering with a vassal of Gulbarga. After the despatch of this message he retired towards the Yeotmāl District followed by Hoshang, who was now convinced that Ahmad feared him. Hoshang's entrance into Berār removed the religious scruples which had hitherto restrained Ahmad from attacking a brother Muslim, and he halted his army and awaited the advance of the army of Mālwā, which moved forward all unprepared for any opposition. The invaders suffered a severe defeat and Hoshang Shāh fled, leaving the ladies of his harem in the hands of the victors. As he fled towards Māndū the Gonds of Kherlā fell upon his beaten army and completed the heavy tale of slaughter. Ahmad Shāh's religious scruples once more asserted themselves, and in compensation for the loss which had been inflicted on the army of Mālwā by an unbelieving foe he despatched Hoshang's ladies to him under the charge of a trusty guard, with many eunuchs whom he presented to him as a free gift.

It is only fair to say that there is another version of this story of the war between Hoshang Shāh and Ahmad Shāh in Berār and that according to that version Ahmad

Shāh was the aggressor and was marching to attack Narsingh Deo when Hoshang came to the latter's aid. There is something to be said for this version for it is improbable that Narsingh Deo gave much thought to his allegiance to Gulbarga when Fīroz Shāh was in difficulties with Vīra Vijaya of Vijayanagar, and it is not unlikely that he was concerned in the occupation of Māhur and Kalam; but on the whole the version first given is to be preferred. Narsingh Deo accompanied Ahmad Shāh on his return march through the Yeotmāl District, and parted from him at Māhur whence he was dismissed with many rich presents.

In 1433 the Bahmani kingdom was exhausted after a war with Gujarāt, and Hoshang Shāh, taking advantage of its condition, attacked and annexed Kherlā, slaying Narsingh Deo. Ahmad Shāh at once marched into Berār and was on the point of attacking Hoshang when Nasīr Khān, king of Khāndesh, intervened, prevented an outbreak of war between his two powerful neighbours, and proposed terms of peace which were accepted by both parties. These were that Hoshang Shāh should retain possession of Kherlā, and that Berār should continue to form part of Ahmad Shāh's kingdom. These terms were most unfavourable to Ahmad Shāh, and his acceptance of them is an indication of the extent to which his kingdom had suffered in the war with Gujarāt. It is probable that in consequence of his weakness the Yeotmāl District as well as the rest of Berār was subject to inroads from Mālwā and Chānda, and the events of his son's reign bear out this view.

Alā-ud-dīn Ahmad II.

16. Ahmad Shāh died in 1435 and was succeeded by his eldest son, Alā-ud-dīn Ahmad II, who had married the daughter of Nasīr Khān Fārukī, the ruler of Khāndesh. His treatment of this lady was such

as to lead her to complain to her father, and Nasīr Khān prepared to attack his powerful son-in-law. Having obtained the sanction of Ahmad Shāh of Gujarāt to his design, he proceeded to tamper with the fidelity of the nobles of Berār. He claimed descent from the second *Khalīfah*, Umar al-Fāruk, and he succeeded in persuading many of the nobles of the Province that if they fell fighting in the cause of the descendant of so great a pillar of Islām they would receive the eternal reward promised to martyrs for the faith. Then, with ridiculous inconsistency, he enlisted the aid of an infidel ally, the 'rājā of Gondwāna,' that is to say, the ruler of Chānda, since Kherlā had been suppressed. Nasīr Khān was defeated and driven back to his capital, Burhānpur. The details of the campaign need not be recounted since the Yeotmāl District was not the theatre of war, but as the Gond chieftain did not take the field with his ally his assistance probably consisted in the ravaging of Eastern Berār; and the Yeotmāl District must have suffered severely. From the fact that Alā-ud-dīn Ahmad Shāh's general posted troops in Bālāpur and Ellichpur to check the incursions of the Gonds, it would seem that these incursions extended far beyond the limits of the District. Ellichpur is not favourably situated for the purpose of checking inroads from Chānda, but Muhammadan historians invariably make the mistake into which the first British officers appointed to the administration of Berār fell, and describe the Korkūs of the Melghāt as Gonds.

The rebellion of Jalāl Khān.

17. In 1453 Jalāl Khān, who had married Alā-ud-dīn Ahmad's sister, rebelled in Telingāna and attempted to raise his son, Sikandar Khān, the grandson of Ahmad Shāh I, to the throne. Alā-ud-dīn Ahmad Shāh assembled his forces and Jalāl Khān sent Sikandar

Khān to Māhur in order that he might create a diversion there. Sikandar Khān occupied Māhur and sent a message to Mahmūd Shāh Khiljī, of Mālwā, informing him that the Bahmani king was dead but that his attendants were concealing the fact of his death for their own ends. He added that if Mahmūd Shāh took the field Berār and Telingāna would fall into his hands without a struggle. Mahmūd Shāh believed this report, and, after consulting Adil Khān II, the ruler of Khāndesh, invaded Berār in 1456, marched through the Yeotmāl District to Māhur, and encamped in the plains about that fortress. On hearing of this aggression Alā-ud-dīn Ahmad Shāh changed his plans. He left Khāja Mahmūd Gāwān to act against Jalāl Khān in Telingāna; detailed the army of Berār to watch Adil Khān of Khāndesh and to prevent him from co-operating with Mahmūd Shāh; ordered Kāsim Beg Saffshikan, governor of Daulatābād, to march on Māhur; and himself, with his household troops and the army of Bījāpur, marched towards the same fortress. Mahmūd Shāh was very wroth when he learnt how he had been tricked by Sikandar Khān, and, being unprepared to meet Alā-ud-dīn Ahmad in the field, fled towards Māndū by night, leaving behind him an officer with instructions to prevent Sikandar from returning to his former allegiance and to send him as a captive to Māndū should he show any inclination to make his submission to Alā-ud-dīn Ahmad. Sikandar Khān discovered that he was virtually in custody and contrived to elude his jailor and to escape from Māhur with two thousand men. He fled to Nalgonda, where Khāja Mahmūd Gāwān was besieging his father, and here both father and son submitted and were pardoned. Fakhr-ul-Mulk, the Turk who had been governor of Māhur before he was ejected by Sikandar Khān, was reinstated by Alā-ud-dīn Ahmad Shāh.

Nizām Shāh.

18. Nizām Shāh, the twelfth king of the Bahmani, ascended the throne in 1461 at the age of eight in Bīdar, whither the capital had been removed by Ahmad Shāh I. Mahmūd Shāh Khiljī of Mālwā, taking advantage of the extreme youth of Nizām, invaded his dominions by way of Western Berār, drove the young king from his capital, and laid siege to the citadel of Bīdar. But Nizām Shāh's nobles appealed for help to Mahmūd Shāh of Gujarāt, who soon appeared on the frontier with 80,000 horse, and rallied their own forces. The retreat of Mahmūd of M lwā by way of Western Berār was now cut off, and Khāja Mahmūd Gāwān, with an army composed of the troops which he had succeeded in rallying and some cavalry placed at his disposal by the king of Gujarāt, was closing in upon him from the west, and cut off his supplies. The army of Mālwā was now reduced to great distress, and Mahmūd Shāh Khiljī was compelled to raise the siege of Bīdar and set forth on a disastrous retreat through the Yeotmāl District. Here he was harassed by Khāja Mahmūd Gāwān, who hung upon his rear with 40,000 horse, and by an army of 10,000 horse which had been thrown into Berār to cut off his retreat, and which menaced his left flank. The retreating army suffered severely during its march through the District, and the miserable remnant of it was nearly exterminated by the Korkūs in the Melghāt before it could reach Māndū.

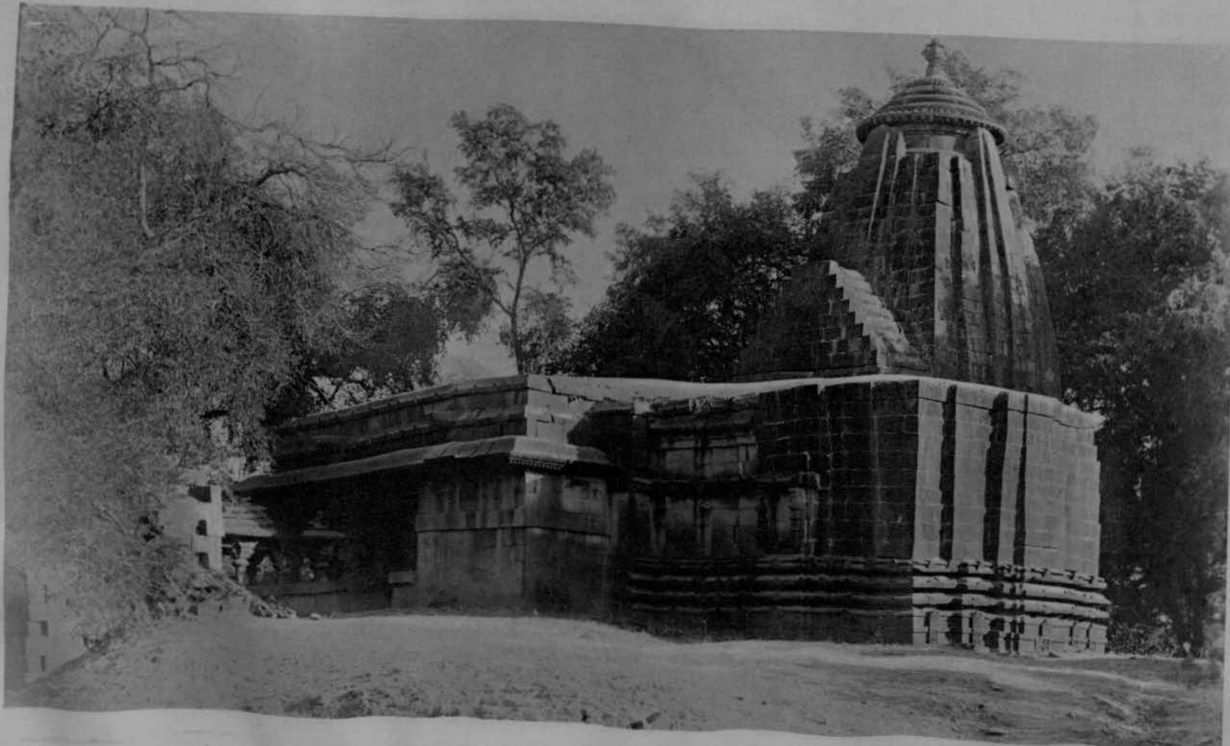
The District suffered equally with the rest of Berār from the severe famine which followed the failure of the rains in 1473 and 1474, in the reign of Muhammad III, the thirteenth king of the Bahmani dynasty, and most of those who escaped death from starvation fled into Mālwā. In 1475 rain fell, but the recovery of the Province was slow, for there were few left to till the soil.

Administrative reforms.

19. At this time the subordinate governor of South-eastern Berār, which included the Yeotmāl District, was Khudāwand Khān, the African, who had his head-quarters at Māhur; and in 1480 Muhammad III, by the advice of Khāja Mahmūd Gāwān, divided the four original provinces of the Bahmani kingdom into eight smaller provinces. Berār was divided into the provinces of Gāwīl and Māhur, and Fath-ullāh Imād-ul-Mulk, who had been governor of the whole of the old province, retained the northern division, while Khudāwand Khān, the African, was appointed governor of the new province of Māhur. Of the boundaries of the new provinces we have, unfortunately, no information, but as the object of the division was to break the power of the provincial governors it is probable that the division of the province of Berār was as equal as possible. Virtually the whole of the Yeotmāl District must have been included in the province of Māhur, and it is not unlikely that the Bembalā was the northern boundary of this province.

Murder of the reformer.

20. This administrative reform, which should have been undertaken many years earlier, was resented by the old *tarafdārs*, and by none more than by Malik Hasan Nizām-ul-Mulk, the governor of Telingāna, who lent himself to a conspiracy the object of which was the death of Khāja Mahmūd Gāwān, the author of the reform. The plot was disastrously successful; the aged minister was murdered by order of the master whom he had served too faithfully; and the day of his murder was the day from which the decline and fall of the Bahmani kingdom may be dated. Neither Imād-ul-Mulk nor Khudāwand Khān, to do them justice, showed any inclination to give countenance to the murderers of



TEMPLE OF KAMALESHVARA, MAHAGAON III.

Bemrose, Collo., Derby.

Mahmūd Gāwān. On the contrary, they withdrew from the royal camp, and openly reprobated the murder. Shortly afterwards they returned to their provinces, but a year had not passed before they were recalled by Muhammad Shāh to accompany him on an expedition to Goa and the Konkan. They obeyed the summons but, mindful of the fate of the innocent Mahmūd, they were careful to place an interval between themselves and the royal army, whether in camp or on the march, and ultimately returned to Gāwīl and Māhur before the completion of the expedition and without leave.

Gāwīlgarh declared independent.

21. Muhammad Shāh died of drink in 1482 and was succeeded by his son Mahmūd Shāh, a boy of twelve. All power in the capital passed into the hands of the ministers, and in 1485 was secured by Kāsim Barīd, a Turk. The old *tarafdārs*, well aware that Kāsim was the author of all orders issued in the king's name, simply ignored them, and were virtually independent from this time though they maintained a show of submission until 1490 when Yusuf Adil Khān of Bījāpur, Ahmad Nizām-ul-Mulk of Ahmadnagar, and Fath-ullāh Imād-ul-Mulk of Gāwīl declared themselves independent.

Although Fath-ullāh Imād Shāh was considered Sultān of Berār, the Yeotmāl District and the rest of Southern Berār remained for some years under the rule of Khudāwand Khān of Māhur, who was as independent of Gāwīl as he was of Bīdar, though he seems never to have committed himself to a formal declaration of independence.

In 1504 both Fath-ullāh and Khudāwand Khān were appealed to by Mahmūd Shāh for assistance in punishing Yūsuf Adil Shāh of Bījāpur, who had established the *Shiah* religion in his new kingdom. The two chieftains, though staunch *Sunnis*, were unwilling to

take arms against their old ally, and one somewhat improbable account of what followed is to the effect that Mahmūd Shāh and Ahmad Nizām Shāh marched into Berār to punish them for their contumacy, and received their submission at Kalam.

In the same year (1504) the aged Fath-ullāh Imād Shāh died and was succeeded in Ellichpur and Gāwīl by his son Alā-ud-dīn Imād Shāh. The history of the early part of Alā-ud-dīn's reign is obscure. According to one account he quietly succeeded his father, but according to another he was a prisoner in the fort of Rāmgir in Telingāna at the time of his father's death, and was in the power of Amīr Barīd, who had succeeded his father Kāsim Barīd in Bīdar, until he was rescued from captivity by one of the sons of Khudāwand Khān. The former account seems to be correct.

In 1514 Mahmūd Shāh made an abortive attempt to escape from the clutches of Amīr Barīd. It failed owing to his own slothfulness and readiness to take offence, and its failure seems to have exasperated Khudāwand Khān of Māhur who occupied himself in raiding and ravaging Amīr Barīd's territory in the direction of Kandahār and Udgīr until, in 1517, Amīr Barīd, taking Mahmūd Shāh with him, marched against Māhur and captured it, slaying Khudāwand Khān and his eldest son, Sharza Khān. Another son, Mahmūd Khān,[1] was appointed to the command of Māhur as the servant of Alā-ud-dīn Imād Shāh, a politic concession which was evidently intended to hinder the Sultān of Berār from interfering in the affairs of Bīdar.

Khudāwand Khān, though apparently independent, had always been on the most friendly terms with Fath-

[1] In one passage called Ghālib Khān, apparently by a scribe's error.

ullāh and invariably acted in concert with him; but Berār was once more united on the death of the governor of Māhur, and the Yeotmāl District became part of Alā-ud-dīn's kingdom.

Alā-ud-dīn Imād Shāh. War with Ahmadnagar.

22. Alā-ud-dīn Imād Shāh became involved in a quarrel with Burhān Nizām Shāh of Ahmadnagar regarding Pāthrī, one of the southern parganas of Berār, the *deshpāndya watan* of which had belonged to the ancestors of the Ahmadnagar kings who were Brāhmans, and had fled to Vijayanagar where Malik Hasan Nizām-ul-Mulk was captured in early youth and was brought up as a Musalmān. Burhān Nizām Shāh had many Brāhman relatives, and was naturally anxious to possess the home of his fathers. He proposed to exchange some other pargana for Pāthrī but Alā-ud-dīn refused the offer. War ensued and Pāthrī was taken by Burhān Nizām Shāh. In 1527 Alā-ud-dīn Imād Shāh sought help from Sultān Kulī Kutb Shāh of Golconda, and with his assistance recovered Pāthrī, whereupon Burhān Nizām Shāh allied himself with Amīr Barīd of Bīdar and once more captured the place. Sultān Kulī Kutb Shāh returned to Golconda, and Burhān, who considered that the recapture of Pāthrī was an insufficient punishment for Alā-ud-dīn, marched on Māhur, which he captured from Mahmūd Khān, the son of Khudāwand Khān. He then annexed the whole province of Māhur, which included the Yeotmāl District, and marched towards Ellichpur with the object of annexing the whole of Berār. Mīran Muhammad Shāh, of Khāndesh, came to the assistance of Alā-ud-dīn, but the allies were defeated and the whole of Berār fell into the possession of Burhān Nizām Shāh. Alā-ud-dīn next sought help from Bahādur Shāh of Gujarāt, before whom Burhān and Amīr Barīd fell back as he entered the

Yeotmāl District. The kingdom of Ahmadnagar now became the theatre of war, and Alā-ud-dīn Imād Shāh soon had cause to repent of calling to his assistance an ally who showed no disposition to leave the Deccan. Ultimately both Alā-ud-dīn and Burhān were compelled to unite in requesting Bahādur Shāh to return to his own country, which he agreed to do on the condition that *Khutbas* were recited in his name both in Berār and Ahmadnagar, that the two Sultāns paid him tribute, and that the dominions of each were restored to the *status in quo ante bellum*. The Yeotmāl District was thus once more included in the dominions of Alā-ud-dīn Imād Shāh.

War with Golconda.

23. This was not the last campaign in which the warlike but unfortunate Alā-ud-dīn was engaged. Kivām-ul-Mulk, who had long been in rebellion against Sultān Kulī Kutb Shāh[1] of Golconda, was at last defeated near Yelgandal and took refuge in Berār with Alā-ud-dīn. Sultān Kulī demanded the surrender of the fugitive and also the restoration of certain districts which in the time of the Bahmanids had belonged to Telingāna and not to Berār. On Alā-ud-dīn's refusal to comply with these requests Sultān Kulī moved towards Berār and Alā-ud-dīn marched through the Yeotmāl District to meet him. A battle was fought near Rāmgir and the Berāris were utterly defeated. Alā-ud-dīn fled back to Ellichpur, and Sultān Kulī Kutb Shāh possessed himself of the disputed territory and returned to Golconda. The date of these events is not given, but it seems probable that they took place after the departure of Bahādur Shāh of Gujarāt from the Deccan.

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[1] The title of this king is often wrongly given. "Sultān" was a part of his personal name and not of his royal title. His name before he assumed independence was Sultān Kulī ("the servant of the king") and his title had been Kutb-ul-Mulk. After his assumption of independence he was known as Sultān Kulī Kutb Shāh.

Death of Alā-ud-dīn Imād Shāh.

24. The date of Alā-ud-dīn's death is not certain, but it seems probable that he died in 1529 and was succeeded by his son Daryā Imād Shāh, during whose reign the history of the Yeotmāl District is a blank. Daryā was succeeded in 1561 by his son Burhān Imād Shāh, who was imprisoned shortly after his accession by his minister, Tufāl Khān the Deccani, who thus became the real ruler of Berār. The troops of Murtazā Nizām Shāh of Ahmadnagar invaded Berār in 1572, nominally for the purpose of releasing Burhān Imād Shāh from confinement but really with the object of annexing Berār to Ahmadnagar. In the same year both Tufāl Khān and Burhān were captured in Narnāla, and the Yeotmāl District, with the rest of Berār, was annexed to the Ahmadnagar kingdom.

Berār an appanage of the Crown of Delhi.

25. There is nothing to record in the history of the Yeotmāl District for many years after the annexation of Berār by Ahmadnagar. We have no information of the extent to which it was affected by the confused politics of Ahmadnagar, and the military road between Hindustān and the Deccan lay through Western Berār, far from the boundary of the District. In 1596 the District, with the rest of Berār, was ceded by Chānd Bībī, the queen-regent of Ahmadnagar, to Sultān Murād, Akbar's son, and the Province thus became once more, after the lapse of two centuries and a half, an appanage of the Crown of Delhi. It was raided and occupied more than once after its cession by troops from Ahmadnagar, but the Nizām Shāhi dynasty never succeeded in permanently ousting the Mughals.

The Ain-i-Akbarī.

26. The account of Berār in the Ain-i-Akbarī was added to that work in 1596–97, and the administrative divisions there

enumerated were probably a legacy from the days of the Bahmanids, for Akbar's officers can hardly have had leisure to reorganize the Province, and certainly had no reason to do so. The Yeotmāl District comprises the greater part of Akbar's *sarkārs* of Kalam and Māhur, but some few *mahāls* of these *sarkārs* lay beyond the present limits of the District. Yeotmāl appears in the record as the headquarters of a pargana under the name of Yot-Lohāra, *Yot* being the Urdu or Persian corruption of Yevata, the original name of the town; and Lohāra the name of a village about three miles to the west of Yeotmāl. The suffix *māl* is a corrupton of *mahāl* (pargana-town). A rough estimate makes the land revenue demand in Akbar's time for the area now occupied by the District rather more than ten lakhs of rupees; but this estimate is rather under than over the mark, while it is certain that collection must always have fallen far short of the nominal demand.

Akbar died in October 1605 and was succeeded by his eldest son Salīm, who assumed the title of Jahāngīr. Throughout Jahāngīr's reign Berār was in a disturbed state, but there is little to chronicle regarding the Yeotmāl District. About 1613 Berār was settled by Malik Ambar the African, who posed as the champion of the independence of the Deccan, and actually held nearly the whole of the Province during the greater part of the reign of Jahāngīr. It is not necessary to say much of his settlement save that it was far more reasonable than that of Abul-Fazl who seems to have accepted old estimates of the revenue without reference to the existing resources of the much harried Province. It was Malik Ambar's rather than Abul-Fazl's estimate that formed the basis of subsequent settlements.

27. In 1618 Amrullāh, the son of the Khān-i-Khānān, captured a diamond mine in Gondwāna which had been the property of a zamīndār of Khāndesh. It is probable that this diamond mine was in the Central Provinces, within measurable distance of Kalam, and was identical with the diamond mine captured by the officers of Ahmad Shāh Bahmani I in 1425, for diamond mines are not common in this part of India.

Capture of a diamond mine.

28. In 1622 Prince Shāh Jahān, who commanded the imperial troops in the Deccan, was recalled in order that he might be ready, with the army of the Deccan, to march on Kandahār and thence invade Persia. He hesitated to obey the order, and later in the year rebelled against his father. The course of his rebellion need not be followed. After widespread operations in Hindustān and Gujarāt he was forced to flee to Burhānpur, where the remnant of his army was dispersed by his brother Parwez, and he fled with a few followers through the Yeotmāl District to Māhur, pursued by his brother. At Māhur he left his elephants and heavy baggage under the charge of Udai Rām and Yādava Rao of Sindkhed while he fled to Golconda, where he took refuge with Muhammad Kutb Shāh. In 1624 Yādava Rao and Udai Rām removed his elephants from Māhur to Burhānpur, where they presented them to Parwez.

Prince Shāh Jahān.

29. Late in 1626 Umdat-ul-Mulk Khān-i-Jahān, one of Jahāngīr's leading Afghan nobles, sold Ahmadnagar and the whole of the Bālāghāt of Berār, including the Yeotmāl District, to Hamīd Khān the African, the agent of Murtazā Nizām Shāh. The commanders of military posts in the Bālāghāt, under orders from the Khān-i-Jahān, surrendered them to the Deccani officers

Sale of the District.

and retired to the Pāyanghāt. Kalam and Māhur were probably among the posts so surrendered.

Death of Jahāngīr.

30. Jahāngīr died on November 9th, 1627, and in the course of the ensuing disputes regarding the succession, the affairs of Berār and the Deccan fell into great disorder. Shāh Jahān sent messages from Gujarāt to the Khān-i-Jahān at Burhānpur, promising to retain him in this appointment if he would support his cause, but the Khān-i-Jahān continued to conspire with Murtazā Nizām Shāh and Hamīd Khān, and confirmed their possession of the Bālāghāt.

Accession of Shāh Jahān.

31. Shāh Jahān ascended the throne in Agra on February 15th, 1628, and sent a message to Murtazā Nizām Shāh directing him to withdraw his troops from the Bālāghāt of Berār. The order was obeyed, for the Deccanis had a wholesome terror of Shāh Jahān, and the Yeotmāl District thus fell again into the hands of the Mughals. The Khān-i-Jahān, now deprived of his title and known simply as Pīrā Lodi, was summoned to court, but perceived from the treatment accorded to him at Agra that the emperor was aware of his treachery. He fled from Agra, was overtaken and defeated at Dholpur on the Chambal, and fled thence to the Deccan through Bundelkhand, Gondwāna, and the Yeotmāl District, and joined Murtazā Nizām Shāh. The scene of the campaign which followed was at first Western Berār and afterwards the Ahmadnagar country; and there is nothing to record of the Yeotmāl District until 1630 when the rains failed and the District suffered, with the rest of Berār and the Deccan, from a terrible famine. We have no detailed information of the extent to which the District, as compared with other tracts, was affected, but the general description of the effects of the

famine probably applies accurately to the Yeotmāl District. 'Buyers were ready to give a life for a loaf, 'but seller was there none. The flesh of dogs was sold as 'that of goats, and the bones of the dead were ground down 'with the flour sold in the market, and the punishment of 'those who profited by this traffic produced yet direr 'results. Men devoured one another and came to regard 'the flesh of their children as sweeter than their love. The 'inhabitants fled afar to other tracts till the corpses of 'those who fell by the way checked those who came after; 'and in the lands of Berār, which were famous for their 'fertility and prosperity, no trace of habitation remained.' This description is couched in terms of oriental hyperbole, but it must not be rejected as purely fanciful, for the natural calamity was much enhanced by the depredations of two hostile armies. Some measures of relief were inaugurated in Khāndesh and Gujarāt, but nothing seems to have been attempted in the Yeotmāl District.

Redistribution of Deccan provinces.

32. In 1632 Shāh Jahān returned to Agra. At the end of 1634 Shāh Jahān issued a *farmān* reorganizing his territories in the Deccan. Berār, Khāndesh, and the old Ahmadnagar kingdom were divided into two *sūbahs*, the Bālāghāt and the Pāyanghāt, the line of division between which was physical and coincided as nearly as possible with a line drawn from Rohankhed in the Buldāna District to Sāwargaon on the Wardhā. The Yeotmāl District was thus once more severed from Northern Berār and included in the division of the Bālāghāt. In 1636, on the appointment of Aurangzeb to the viceroyalty of the Deccan, the *sūbahs* were once more reorganized, and Berār became again a homogeneous province.

33. In 1658 Aurangzeb deposed his father and ascended the imperial throne, and in 1661 Diler Khān,

accompanied by Irij Khān, the *sūbahdār* of Berār, and the *faujdārs* of the Province, marched through the Yeotmāl District to attack the Gond Rājā of Chānda. The rājā submitted, and the expedition terminated peacefully on his paying to the imperial exchequer a crore of rupees and promising to pay an annual tribute of two lakhs and to raze his fortifications.

Accession of Aurangzeb.

34. In 1707 Aurangzeb died in Ahmadnagar, and after the usual fratricidal conflict was succeeded by his eldest surviving son, Shāh Alam Bahādur Shāh. Towards the end of this year the officers of the imperial army first began to enter into regular agreements with the Marāthās, permitting them to levy *chauth* and *sardeshmukhī*. The whole of Berār suffered severely from the levy of this blackmail, and the Marāthā collectors became so firmly established in the land that the Province was under a double government of Mughal and Marāthā. Of all Districts in Berār none suffered more severely than Yeotmāl which was always ready to the hands of the Bhonslas of Nāgpur. In the reign of Farrukh Siyar (1712—1719) the collection of *chauth* and *sardeshmukhī* by the Marāthās was recognized by imperial *farmān*.

Accession of Bahādur Shāh. The Marāthās.

35. In 1724 Asaf Jāh Nizām-ul-Mulk, by his victory over Mubāriz Khān at Shakarkhelda in the Buldāna District became virtually the independent ruler of Berār and the Deccan, and the Province ceased to have any direct connection with the Emperor of Delhi, though neither Asaf Jāh nor any of his descendants assumed the insignia of royalty or formally proclaimed themselves independent. Asaf Jāh's independence did not affect the Yeotmāl District in the

Asaf Jāh obtains the viceroyalty of the Deccan.

administration of which the Marāthās seem to have had at least as much part as the Musalmāns. Raghujī Bhonsla, before his appointment as Sena Sāhib Sūbah in 1734, had established himself at Bhām, sixteen miles south of Yeotmāl, where the ruins of his palace are still to be seen, and both *chauth* and *sirdeshmukhī* were reguarly collected. As Sir Alfred Lyall says[1] :—'Wherever the emperor (or the Nizām) appointed a jāgīrdār the Marāthās appointed another, and both claimed the revenue, while foragers from each side exacted forced contributions, so that the harassed cultivator often threw up his land and helped to plunder his neighbour.'

Raghujī Bhonsla.

36. Raghujī Bhonsla was formally recognized by the rulers of Hyderābād as *mokāsādār* of Berār, that is, an assignee of a share of the revenues which he was authorized to collect through his own officers. In 1738 he strengthened his position by attacking and defeating Shujāat Khān, governor of Berār, in the neighbourhood of Ellichpur.

In 1770 the southern tracts of Berār were in a disturbed state. The zamīndār of Nirmal, who had rebelled, was attacked by Zafar-ud-daulah, the general of Nizām Alī Khān, and fled. His adherents seem to have crossed the Pengangā into the Yeotmāl District, whither they were pursued, and the occurrence led to a quarrel between Zafar-ud-daulah and Ismail Khān, the governor of Berār.

The Peshwā and war with the Marāthās.

37. The history of the District was uneventful from this time onwards until the outbreak of the third Marāthā war, if we except probable disputes regarding the collection of the revenue and the occasional passage of Bhonsla's troops. In 1818 the Peshwā, Bājī Rao, advanced to the assistance of Mudaji (Appa Sāhib) Bhonsla against the British Resident

[1] Gazetteer of Berār, p. 128.

at Nāgpur. On April 1st Ganpat Rao, with the advanced guard of the Peshwā's army, encamped on the bank of the Wardhā, near Wūn, and cautiously crossed the river, but was immediately driven back by Lieutenant-Colonel Adams, who had, on April 3rd, reached Warorā with a brigade of infantry, the 5th Bengal Cavalry and some horse artillery. The Peshwā had by this time entered the District and was marching aimlessly backwards and forwards between the Wardhā and Pengangā without venturing to cross either. A delay in the arrival of Adams' supplies enabled Brigadier-Generals Doveton and Smith, who were advancing to cut off the Peshwā's retreat to the north-west and south, to come up. On April 14th Bājī Rao ventured to cross the Wardhā, but was at once driven back by Adams. On the 16th Adams advanced on Pāndharkāwadā, intending to reach it on the 17th. On the morning of the 17th he reached Pimpalkhūta, which Bājī Rao had quitted only twenty-four hours before. Adams, hearing that Bājī Rao had retreated as far as Siwnī, some twelve or fourteen miles to the south-west, followed him at once with his cavalry, horse artillery, and a light infantry battalion; meanwhile Bājī Rao had discovered that he was advancing directly on Doveton's line of march and promptly turned northwards, a movement which brought about a rencontre between Adams' advanced guard and the Marāthās about five miles from the village of Siwnī. Adams guessed from the number of elephants and standards that Bājī Rao was present in person, and promptly attacked with the 5th Bengal Cavalry, the horse artillery driving the enemy back in confusion. The horse artillery secured a position on the rising ground to the north of Siwnī whence they were able to direct an effective fire on the disorganized Marāthā army. The cavalry, led by Adams himself, then charged, throwing the enemy into still greater con-

fusion. This charge brought the cavalry to a second ridge, in the valley below which the enemy were seen in great numbers. The horse artillery again came into action with excellent effect, and Adams again charged the enemy with no more than two squadrons. The main body of the Marāthās was by this time in complete confusion, but two bodies of horse seemed to be inclined to make a stand. The first, however, on receiving the fire of the horse artillery and on being threatened in flank by the remaining squadron of the 5th Bengal Cavalry, broke and fled. The second was dispersed by a third charge led by the indefatigable Adams, and the rout of the Marāthās was complete. Bājī Rao himself escaped with difficulty, quitting his *pālkī*, which had been pierced by a round shot, and mounting a horse. The victors captured five guns—the only artillery which Bājī Rao had with him—three elephants, and two hundred camels. Of the treasure only Rs. 1100 were recovered, for the Peshwā's troops, true to their Marāthā instincts, had looted all the rest in the confusion. The pursuit was continued by Brigadier-General Doveton, who was at Pāndharkāwadā when the battle was fought, but the Peshwā was unfortunately not captured. The Marāthās left over a thousand dead on the field, while of the victors only two were wounded. After the conclusion of the war the Peshwā restored the pargana of Amarkhed, which he had held since the battle of Kardlā.

Appa Sāhib the impostor.

38. In 1848 an impostor who pretended to be Appa Sāhib, the ex-rājā of Nāgpur, arose in the District. He proclaimed his pretensions to Berār and was actively supported by all the hereditary Hindu officials, who in all troubles of this nature invariably displayed disaffection towards the Nizām's government, thwarting his commanders and abetting the pretenders, although the

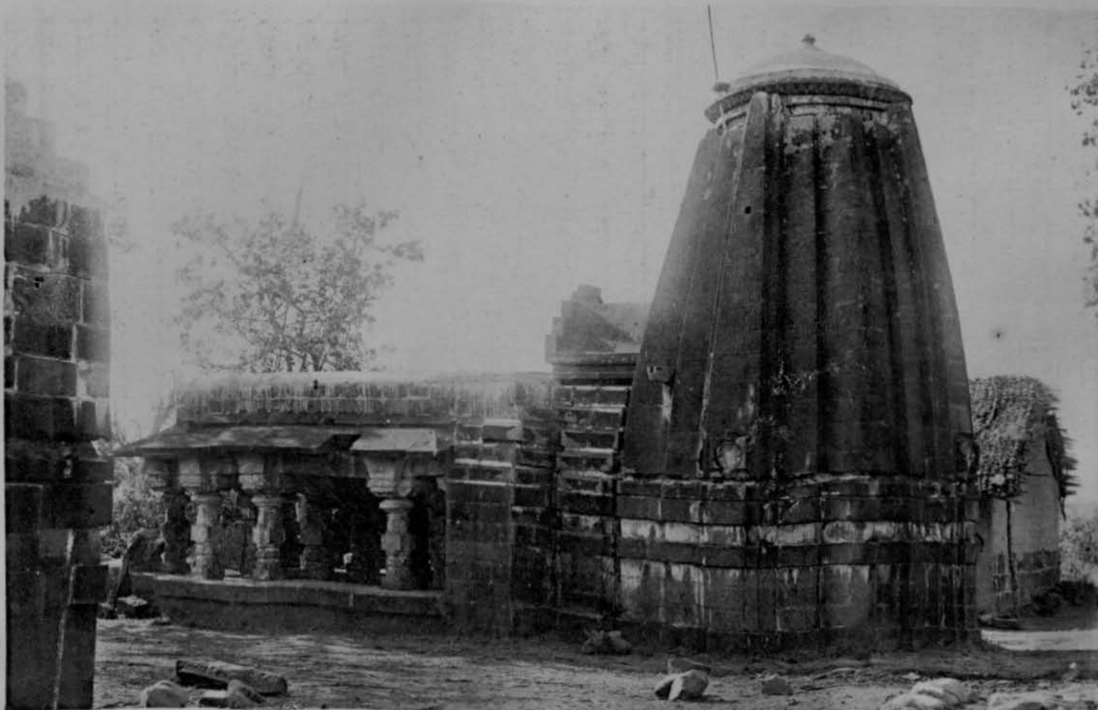
rebel bands plundered and ravished wherever they went. With the aid of these officials the *soi-disant* Appa Sāhib collected troops and arms throughout Berār, engaged a gang of Rohillās, and openly took the field with about 4000 men. The British irregular forces pursued him, and in May 1849, attacked his party posted in the hills near Kalam, when the rebels were driven off; but Brigadier Onslow died on the field from a fall with his horse. In June Brigadier Hampton's cavalry came up, by forced marches, with Appa Sāhib's main body, and after a sharp and spirited action, in which the Brigadier was dangerously wounded, captured Appa Sāhib and dispersed his followers.

The Assignment.

39. In 1853 the District was assigned, with the rest of Berār, to the East India Company. No disturbance took place within its limits during the Mutiny, and its history since that time has been uneventful, consisting merely of a record of steady progress.

Condition of the people.

40. From what has been said regarding the manner in which Berār was administered and governed during the eighteenth century and the first half of the nineteenth, it will be understood that the lot of the cultivator was peculiarly hard. The extent to which he was robbed by his various masters rendered the cultivation of even the best land an unprofitable occupation, and led him either to seek a more remunerative calling or to emigrate. The Yeotmāl District, from the comparative poverty of its soil and its propinquity to the Nāgpur territory, which at the time of the assignment of Berār had already been for many years under British administration, was more readily deserted than more fertile tracts; and in 1853 was probably the poorest and most desolate District of Berār. Repopula-



Bemrose, Collo., Derby.

BACK VIEW OF TEMPLE KASHIVISHVESHVARA, TAPONA.

tion began in the more fertile districts, and Yeotmāl remained for some years in a comparatively backward position. An attempt was made to hasten its return to prosperity by the leaving of entire villages on favourable terms to lessees called *ijāradārs*, but, owing partly to their lack of enterprise and partly to the want of skilled hereditary husbandmen, the measure was not a success. The District has, however, rehabilitated itself by degrees, and little more remains to be done towards the development of its agricultural resources. Its mineral wealth has been partly explored but has not yet been worked.

Administration since Assignment.

41. Berār, on its assignment, was divided into the two Districts of East and West Berār, with their headquarters at Amraoti and Akolā; and the Yeotmāl District, with the exception of the Pusad tāluk, was included in the former, but in 1864 the tāluks of Yeotmāl, Dārwhā, Kelāpur, and Wūn were formed into a District termed at first South-east Berār, and afterwards Wūn. The assignment terminated in 1903 when Berār was leased by the Nizām to the Government of India, and was transferred from the administration of the Resident at Hyderābād to that of the Central Provinces. In 1905, after the lease, the six Districts of Berār were reconstituted and Wūn received from the Bāsim District, which was broken up, the tāluk of Pusad. The designation of the District was at the same time changed from Wūn to Yeotmāl.

ARCHÆOLOGY.

Archæology.

42. The District is poor in archæological remains. The old fort of Māhur, long the seat of its government, is now beyond its limits, and the fort of Kalam has entirely disappeared. The ruins of Raghujī Bhonsla's palace a[t] Bhām are of no archæological interest.

In a few villages, Kāyar and Kelāpur for instance, stone forts take the place of the ordinary earthen *garhī*, but none bear dates. They are probably not older than the eighteenth century, and may have been built as a protection against the Marāthās, though it is possible that they belong to an earlier period and were constructed either by the Gonds of Chānda or to resist their inroads. At Kalam there is a curious underground temple dedicated to Chintāman. The date of its construction is not known, but it has not the appearance of antiquity. The oldest buildings in the District are the Chālukyan structure, locally known as Hemādpanthī temples. According to popular legend these temples were built in one night by demons working under the orders of Hemādri, the Sanskrit scholar and author who was minister to the Yādava kings Mahādeva and Rāmchandra of Deogīr. They belong to præ-Islamic times, but it is of course absurd to attribute them to any one architect, for they belong to a style which was popular for very many years in the Deccan. Such temples are to be found at Yeotmāl, Lohāra, Lārkher, Mahāgaon, and in other villages.

CHAPTER III.

POPULATION.

STATISTICS OF POPULATION.

Area and population.

43. Yeotmāl District, as at present constituted, was formed in 1905. Pusad tāluk, which formerly belonged to the old Bāsim District, was added to the four tāluks of the old Wūn District under the new name. The total area of the five tāluks is 5183 square miles. Their population in 1901 was 575,957. Yeotmāl, therefore, now stands fourth in point of area and tenth in population among the Districts of the Central Provinces and Berār. In regard to density of population it has 111 persons to the square mile as against an average of 120 for the whole territory. In 1905-06 the cropped area per head of population was almost exactly 3½ acres, a higher proportion than is found in any other District. In 1901 the District contained five towns, that is, places with a population of 5000 or more; and 1503 inhabited villages. The total urban population is 34,598, or 6 per cent. of the total population of the District, this proportion being the twelfth in the Central Provinces and Berār. The population of the towns in 1901 was :—Yeotmāl, 10,545; Pusad, 6742; Wūn, 6109; Digras, 6034; and Dārwhā, 5168. There were twelve villages with a population of over 2000. These were :—Kalam (3595), Arni (2880), Jawalā (2175), Ner (3871), Mahāgaon (2364), Loni (2061), Bori (2285), Rālegaon (2258), Umarkhed (4570), Dhānki (2937), and Widul (2052). Villages with a population between 1000 and 2000 numbered 67. The remaining 1424 villages had a population of less than 1000, the majority having less

than 500. The figures of area, population, and density of the tāluks are—

Tāluk.	Area, sq. ms.	Population.	Density.
Yeotmāl	908	124,031	137
Kelāpur	1,080	103,657	96
Wūn	860	82,562	96
Dārwhā	1,062	156,679	148
Pusad	1,273	109,028	86

Wūn has thus the least area and the least population, Dārwhā the greatest and densest population, and Pusad the largest area but sparsest population.

Growth of population.

44. A census of the District has been taken on four occasions, in 1867 (a provincial census), 1881, 1891, and 1901. The density of population in the five tāluks in 1867 varied from 67 to 97 per square mile. It increased fairly steadily till 1891, when it varied from 98 to 147. During the next ten years the population of Dārwhā tāluk increased a little, that of the other three tāluks of the old Wūn District decreased slightly, and that of Pusad decreased seriously. In 1901 the density of population in the four tāluks varied from 96 to 148, but that of Pusad was only 86. There were famines in 1896 and 1900, felt most keenly in Pusad, which were certainly the chief cause of this falling off. It appears probable that much of the decrease in Pusad took the form of emigration to the adjoining tāluks of Dārwhā and Mangrūl. Both the latter show an increase in 1901, Mangrūl a large increase; and the number of people given as immigrants

from neighbouring Berār Districts is in both unusually large. Upon the whole period 1867 to 1901 the density of population increased by 14 per square mile in Pusad, by 58 per square mile in Dārwhā, and by intermediate amounts in the other tāluks. The population of the towns increased even when that of the whole tāluks diminished. In 1867 none of the present towns had as much as 5000 population. In 1881 Pusad had just over 5000, and the others had between 4000 and 4500. In 1891 Yeotmāl took the lead with 6464, and each of the others had about 5000. In 1901 Yeotmāl had more than 10,000, Pusad nearly 7000, Wūn and Digras more than 6000, and Dārwhā more than 5000. Umarkhed was perhaps the chief town in this part of Berār before the assignment. In 1891 it had 6414 inhabitants. By 1901 there were only 4570. While the population has increased, the average number of persons per house has steadily decreased. In the old Wūn District the number was 5½ in 1881, 5 in 1891, and 4½ in 1901. In Bāsim District, of which Pusad tāluk formed an important part, it was 6 in 1881, 5½ in 1891, and 5 in 1901. The birth-rate for the whole of Berār was given as 41 per thousand for the decade 1881 to 1891, and 38 per thousand for the decade 1891 to 1901. The death-rate was 35 in the former period and 43 in the latter. The figures for the particular years show that the variation was largely due to the famines. The death-rate was considerably swelled by a large immigration of people in a very weak condition in the famines.

Migration.

45. There has been a great deal of immigration into Yeotmāl District in order to take up land previously uncultivated and to find miscellaneous employment in the towns. In 1901, out of the total population of Wūn District, 28 per cent. had been born outside the District. About one-

half of these came from the Central Provinces, one-quarter from other Berār Districts, and one-eighth from the Nizām's Dominions. Female immigrants were a little more numerous than males on account of men often marrying outside the District in which they live. The proportions were just the same in the 1891 census. According to both censuses, also, about half as many people had left Wūn District for other Berār Districts as had come into Wūn from other parts of Berār. Among such emigrants women were much more numerous than men.

Diseases.

46. The climate of the District is healthy. The most trying time is during and immediately after the rains. Most of the deaths in the District are from malarial fever. This disease is most common during September and October, and is more prevalent in the Kelāpur and Pusad tāluks than elsewhere. Infant mortality is very high during and after the rains. This is chiefly due to climatic causes, but very largely also to the parents' ignorance about clothing and diet. It is a most common sight in the rains to see children running about and sitting on the damp ground naked while the parents are both clothed and protected by a blanket, which takes the place of a waterproof among them. Eye cases and respiratory diseases are common during the rains. Small-pox is endemic, and cases of stone in the bladder are fairly frequent. There are frequent instances of women being drowned through falling into wells without a parapet when drawing water. A very severe epidemic of cholera spread over the District in 1906. It was believed to have been imported from the Pandharpur fair. It spread in the villages from west to east along the river banks. When plague first came to Berār great care was taken

years these precautions were necessarily relaxed. The town of Yeotmāl has only been visited by one epidemic in 1906–07, and it was not very serious. Many parts of the District, owing apparently to their remoteness, have not yet been attacked. The people of affected villages are generally very unwilling to be inoculated, but owing largely to the exertions of Mr. Balwant Rāmchandra Lāndge, Izārdār, 150 persons were recently inoculated at one time at Son-Wādhona.

Occupation (Development).

47. At every census about three-quarters of the population has been engaged in agriculture, the exact proportion in Wūn District in 1901 being 79 per cent., which is a little higher than that obtaining in any other District in Berār. The industrial population in 1901 formed 10 per cent. of the whole, and the commercial and professional populations less than 1 per cent. each, in each case the lowest percentage in Berār. On a comparison of the statistics given in the Settlement Reports of 1872–1875 with those of the last census, it appears that the number of workers in the precious metals has increased absolutely but decreased proportionately. This would bear out the opinion expressed by some people that while the cost of dress has risen greatly through a greater variety of clothes being worn, it is the custom to wear fewer ornaments now than formerly. According to the statistics there were thirty times more sweetmeat-sellers in the District in 1901 than there were at the beginning of the period, and the census reports of 1891 and 1901 show that in a decade when two famines occurred and population actually fell off, the number of sweetmeat-sellers rose by 50 per cent. Even allowing a very large margin for error in the earliest statement it appears certain that the consumption of sweetmeats has very largely increased, which is most naturally explained as an

illustration of the growth of wealth in the District. The number of hands in cotton factories was 55 in 1891 (February), 680 in 1901 (March 1st), and, according to reports made without an actual census, 3500 in the season of 1906–1907, when it might have been still larger but for a technical restriction of the term *factory*. (Dependents are included in the figures for 1891 but excluded in the later figures.) Workers in factories have thus been increasing very rapidly in numbers. Cotton weavers following the hand industry declined in the decade 1891 to 1901 from 4850 to 3550; and cotton spinners from 1500 to 530 (dependents being included in both cases).

Conditions in 1901.

48. According to the census of 1901 Wūn District had a total population of very nearly 467,000. Only five occupations were so important as either to employ 5000 workers or to support 10,000 workers and dependents together. Agricultural labour maintained 287,000 people, five-sixths of whom were returned as workers. Landholders and tenants numbered 80,000, less than one-half being workers; and stock-breeding and dealing supported 7500 people, mostly workers. Village services maintained 11,000 people, and personal and domestic services 8200; but the actual workers were more numerous in the latter occupation. It is clear that casual labourers and permanent servants employed on agriculture were classed together, though in practice the occupations are distinct. Agriculture is in fact even more important in the District than these figures indicate. The census report specifies over 500 occupations, the great majority of which have no essential connection with agriculture, but there are very few in which some of the workers are not partially agriculturists; and cultivators' women-folk generally act as labourers, increasing the resources of the family by doing light field-work. It is not clear how far

these and other complications affect the immediate bearing of the figures originally given. Workers employed in the service of the State as distinguished from local and village servants, numbered—officers of Government, 13; clerks and inspectors, 167; constables and warders, 614—a total of 794 workers with 1470 dependents. Education maintained 280 workers with 380 dependents. Pleaders numbered 9, with 36 dependents. Religious mendicants and their dependents came to nearly 2000; and mendicants not connected with any religious order to almost 5800. (Statistics have been given throughout for occupations in the four tāluks which made up Wūn District, those for the fifth tāluk, Pusad, not being distinguished in the census reports; but the conditions there were very similar to those described.)

Language—Marāthī.[1]

49. The principal language of the District is Marāthī, which is spoken by 410,000 persons or 71 per cent. of the population. Yeotmāl has the smallest proportion of Marāthī-speakers of the four Berār Districts. The form of the language used locally is that known as the Berāri dialect, and differs slightly from the pure Marāthī of Poona. Long vowels and especially final ones are very frequently shortened; thus *mī* and *mi*, I; *māhi bāyko*, my wife; *māhā* and *mahā*, my. There is a strong tendency among the lower classes to substitute *o* for *ava* and *avi*; thus *zol* for *zaval*, near; *udolā* for *udavilā*, squandered. An *ā* is very commonly used where the Deccan form of the language has an *ē*, especially in the termination of neuter bases, in the suffix *nē* of the instrumental, and in the future. Thus *asa*, so; *sāngitla*, it was said; *dukra*, swine; *asal*, I shall be. *I* is very often interchanged with *ē* and *ya*; thus *dila*, *dēlla* and *dyalla*, given; an

[1] Abstracted from Dr. Grierson's Linguistic Survey of India, Vol. VII.

initial *ē* is commonly pronounced as a *ye*; thus *ek* and *yek*, one. *L* and *n* are continually interchanged in the future tenses; thus *mī mārīn* and *mārīl*, I shall strike. *V* is very indistinctly sounded before long and short *i* and *e*, and is often dropped altogether; thus *isto*, fire; *īs*, twenty; *yēl*, time. In verbs the second person singular has usually the form of the third person; thus *tu āhē*, thou art, for *tū āhēs*. In the present tense *a* is substituted for *e* in the terminations of the second person singular and the third person plural; thus *tū mārta*, thou strikest; *tē mārtat*, they strike. The habitual past is often used as an ordinary past; thus *to mhanē*, he said.

Other languages.

50. Among other languages Gondī is spoken by about 50,000 persons or 85 per cent. of the number of Gonds in the District. The local form of the language differs in some respects from the standard one, and is a good deal mixed up with Marāthī words. The Kolāms are often classed as a Gond tribe, but their dialect differs widely from the language of the neighbouring Gonds. In some points Kolāmī agrees with Telugu, and in other characteristics with Canarese and connected forms of speech. There are also some interesting points of analogy with the Toda dialect of the Nilgiris, and Dr. Grierson remarks that the Kolāms must, from a philological point of view, be considered as the remnants of an old Dravidian tribe, who have not been involved in the development of the principal Dravidian languages; or else of a tribe who did not originally use a Dravidian form of speech. At the last census 5000 Kolāms or a third of the total number in the District returned themselves as speaking Kolāmī. The District has 36,000 Banjārās and nearly all of them speak the gipsy dialect named after the caste. This is a rough kind of western Rājasthāni or Mārwāri, much mixed with Gujarāti, but with the pronunciation of Marāthī.

Urdu is spoken by 29,000 persons, all of whom are Muhammadans, and Telugu by 24,000 persons, immigrants from Madras. About 6000 persons speak Hindī, these being immigrants from Hindustān, generically known as Pardeshī; and 3000, principally Baniās from Rājputāna, return Mārwāri as their language.

RELIGION.

Statistics of religion.

51. The statistics of religion show that Hindus constitute 81 per cent. of the population, Animists 13 per cent., and Muhammadans 5 per cent. In 1901 the District had 2568 Jains, and 209 Christians. The proportion of Animists is higher in Yeotmāl than in the other Berār Districts owing to the comparatively large numbers of Gonds and Kolāms. The Kolāms are the most primitive of the tribes, and nearly all of them are still returned as Animists. Members of this religion are most numerous in the Kelāpur, Wūn and Yeotmāl tāluks. The Muhammadans, though more numerous than in most Districts of the Central Provinces, form a smaller proportion of the population in Yeotmāl than elsewhere in Berār. They reside chiefly in the Pusad and Dārwhā tāluks, while Wūn and Kelāpur have only small numbers of them. Of the total number of 30,000 Muhammadans, 6000 live in the towns. Muhammadan patels hold 103 villages. Some of the Muhammadans are converted Rājputs, and several important Deshmukh families are divided into Muhammadan and Hindu branches. There are also Muhammadan Kāyasths, some of whom are hereditary patwāris or belong to Deshpānde families.

Village gods—Hanumān and Khandobā.

52. Hanumān or Māroti, the Monkey God, is the principal deity of the Marāthā country. He is usually represented with a monkey's head and a long tail

carved in half relief in red vermilion on a white stone slab. He is the tutelary deity of the village and is found everywhere, even on uninhabited village sites. His principal attribute is strength. Once in thirteen months, so it is stated, the planet Jupiter moves from one sign of the zodiac to another; and on this occasion Māroti is worshipped with special ceremony. He must therefore be in some way connected with Jupiter or Guru, as he is known to the Hindus, though the precise relation is not known. Milk, curds and *bel*-leaves are offered to him, and a garland of swallow-wort flowers is placed round his neck. On Saturdays people fast in honour of Māroti so that he may avert from them the evil influence of the planet Saturn. The full-moon day of Chait is also his special festival as it is considered to be his birthday. Māroti is the son of Vāyu, the wind, and Anjani; and his name is derived from the Maruts or Vedic gods of the wind.

Khandobā is also a favourite local deity of the Marāthās. He is a warrior incarnation of Siva, and was looked to for support in the struggles against the Muhammadans. He is represented as an armed horseman, accompanied by his faithful watch-dog, who was accustomed to guard him as he slept. On this account the Marāthās consider the dog, to some extent, as a sacred animal, and feed it on Khandobā's birthday, on the sixth day of Aghan or Margashir. On this day they begin eating the new onions and brinjals, which are not consumed during the rains, the period of observance of fasts by the Hindus. Childless people vow that if they get a daughter they will devote her to Khandobā; and girls devoted in this way are called Murlīs. They are said not to become professional prostitutes, but to be of loose character and to wander from village to village begging. The Wāghyās are in some cases boys who have similarly been vowed to Khandobā, in others

simply men who accompany the Murlīs, and play the *daf* or leather drum while the Murlī sings and dances. The Murlī has a *kasati* or small brass bell which she rattles in her hand. The Wāghyās are so called because they carry a little bag made out of the skin of a tiger (*bāgh*) to contain the holy turmeric, which they dab on the faces of passers-by in requital of alms. Worshippers of Khandobā hire the Wāghyās and Murlīs to sing and play at their houses on festival occasions.

Other village deities.

53. Marai or Mahisammā is the goddess of small-pox and cholera, and is a local form of Devī, the wife of Siva. She is represented by a round stone coloured with vermilion, which is always placed outside the village. She is worshipped on Tuesdays and also by persons suffering from small-pox, cholera, or fever. Women's cloths are placed on the stone as offerings, and goats are let loose in honour of the goddess; these are taken by the priest of Devī, who disposes of them as he likes. The priest is always a Kunbī or a member of one of the lower castes, and not a Brāhman. When an epidemic of cholera threatens, a public subscription is raised in the village and about a hundred fowls with some goats and two male buffaloes are purchased. The goats and fowls are killed in honour of the goddess. Four pigs are then buried alive at the corners of the village. A peg of the wood of the *khair* (catechu) tree is thrust into each pig's mouth, and its jaws are held together so that it may not cry out. If one of the pigs should squeal, the whole ceremony fails. A platform is then raised in the name of the goddess Mahisammā, and one of the buffaloes is sacrificed to her, its head being buried in front of the patel's house and its flesh eaten by the Mahārs and Māngs. The other buffalo is sacrificed before the altar of the goddess. Each tenant dips some grains of

juāri in the blood of the buffalo and buries them in an earthen pot beneath the central pole of his threshing-floor. Other grains are thrown on to the fields, and it is believed that this ceremony will secure abundant crops. The rope by which the bullocks are tied at the time of threshing is also dipped in the blood of the buffalo.

Satwai is the goddess of childbirth. On the fifth day after a birth she is believed to visit the house and to write the destiny of the child on its forehead, which writing, it is said, may be seen on a man's skull, when the flesh has come off it after death. On that night some one must stay awake for the whole night, or if Satwai comes and finds everybody asleep she will take away the child. The child will get convulsions and die, and this is looked upon as her handiwork. Satwai lives in a mango-grove outside the village, being represented by a stone covered with vermilion; and on the first day that the child can be taken out of doors, the mother goes with it to the grove accompanied by two or three friends and makes an offering of a cradle, a small pumpkin and other articles. Sometimes she spends the day in the grove with the child, taking her food there. Asrā is the goddess of water; she lives in tanks and wells, and is represented by a stone with vermilion on it. She is worshipped in the month of Ashārh (July), but she is not specially propitiated for rain.

Chānkhānwali is a godling who resides in mud forts, being located always in the south-western tower of the fort which he protects. He has a platform and a white flag which is renewed on the day of Dasahra when the patel offers him a goat and other things. There is a proverb, "*Har burj men Chānkhānwali*," which is applied to a man who always wants to have a finger in other people's business. Wāghoba is the wooden image of a tiger which is placed on the border of the village towards

a forest, and is worshipped by the family of a man who has been killed by a tiger.

Festivals.

54. The principal festivals are the Simga or Holī, Polā, Diwāli, Dasahra, and Muharram. One month before the Holī a stick of the castor-oil plant is brought and planted in the ground, and round this the Holī fire is kindled and burnt. Every household has to supply some wood for the fire. In some parts of Berār the Holī fire of the Mahārs is first kindled, and that of the Kunbīs must be lighted from the Mahārs' fire. On the day before Polā, clay images of bullocks are made and worshipped. On the Polā day they wash the feet of the bullocks and feed them with cooked food. They are taken to the temple of Māroti and then passed in order under the *toran* or rope of leaves. The day after Polā is called *Bargā*. In the early morning the people take the *toran* or rope of leaves of the Polā out to the boundary of the village, where Siw, the boundary god, resides. The boys also take the sticks which they have been using for one month previous to the Polā festival and throw them with the *toran* outside the boundary of the village. They bring back branches of *nīm* trees and wild *tulsī* or basil, which they call the hair of Mārbod. Mārbod is a deity represented by the shrub called by this name (*Asparagus racemosa*). With these they sweep the roofs of the houses inside, and in the evening a man nearly naked goes round the village with an earthen pot in which the people place *cowries*, rice husks, chillies, mahuā flower, garlic, flies, mosquitoes, and any other insects which they can catch. The man then goes and breaks the pot outside the village and comes back without speaking to anyone. By this ceremony they think that noxious insects and the diseases caused by them will be kept out of their houses. On the Dasahri festival they put on new clothes and take out their

bullock-carts to the boundary of the village, where races are held to celebrate the death of the demon Rāwan. In the evening they go out to the forest to a *bhosā* tree (*Bauhinia racemosa*). Everybody picks a branch of the tree, beginning with the patel. This is considered to signify the killing of Rāwan. At the Diwāli the cows are worshipped, their horns being coloured with red ochre and necklaces of *cowries* tied to their necks. On this day parents always invite their married daughters with their husbands to their houses. In the evening the people dance the *dhandhār* or stick dance, singing country songs; the boys who dance are dressed in long coats and small turbans. On the following day the ceremony known as Bhao-Bīj takes place, when sisters worship their brothers and are given presents by them. The Kunbīs and other lower Hindu castes celebrate the Muharram as one of their principal festivals.[1] This is no doubt due to the long period of Muhammadan dominance in the Berārs. Several Muhammadan saints are also revered by different Hindu castes. At the full moon of Jyeshth (May) women fast for three days and worship the banyan tree, drawing pictures of it on the walls of their houses; and on the third day they offer a *cholī* or breast-cloth to the tree. The banyan tree represents Sāvitri, who obtained her husband's life from Yama, the god of death; and women think that by this ceremony they will ensure long life to their husbands. On the new moon day of Vaishākh (April) they make a miniature shed of *nīm* leaves and place in it seven pebbles whitewashed with lime on a *palās* leaf, to which they offer turmeric and red powder. This is done to propitiate Devī or Marai so that she may save their houses from being burnt. All the children of the village tie bells round their waist and feet and go from door to door dancing and

[1] See para. 65.

begging with branches of *nīm* leaves in honour of Devī.

Agricultural observances—sowing.

55. The first day of Chait is the commencement of the Hindu year. In Berār the cattle are commonly kept in a *māndhwa* or shed outside the village during the hot weather months. A string of mango leaves is tied to two bamboos erected in front of the *māndhwa*, and the members of each caste go and cook their food there and eat it together. The bullocks are not yoked and no work is done on that day. On Akhatīj or the 3rd of Vaishākh people give feasts in honour of their ancestors. They invite a caste-fellow to represent the ancestors, addressing him as father. The host seats his guest on a wooden board and places a mark of sandalwood on his forehead, washes his feet, and serves food to him on a plate of *palās* leaves. They then throw some food on the roof of the house and call to the crows to come and eat it. A few days afterwards comes *Sājoni* or the day for beginning the year's cultivation. Each tenant observes this on a *muhūrat* or auspicious day selected by the Brāhman before the commencement of the rains. On the previous day they make cakes of *mahuā* and gram flour and fry them in oil. Next morning two men together go to the field with a plough, a bundle containing some juāri, and an axe. The axe being made of iron is auspicious. One of them picks two stones out of the field, and applying vermilion, worships them as *Khāt Deo* or the god of manure. They also offer boiled juāri to the stones and burn incense before them, and then eat the remainder of the juāri. These stones known as *Khāt Deo* are carefully preserved, and at harvest are placed on the heap of new grain in the threshing-floor. The ploughman then drives five furrows in the field towards the east and five towards

the north. The ploughman goes home and the people of the house wash his feet and those of the bullocks, and put patches of vermilion on their foreheads. His companion who had worshipped *Khāt Deo* goes round to the village gods and daubs them with vermilion. He then proceeds to the houses of the carpenter and the blacksmith and presents them with five handfuls of juāri in token that he has engaged their services for the coming year. No other agricultural work is done on this day.

Harvesting and threshing.

56. Before harvesting any crop they offer vermilion to the gods, and before the cotton harvest Devī is worshipped. Two or three plants are joined together by a cradle of cotton thread, and beneath this seven stones are placed to represent the seven Devīs, and an offering of some new cotton picked from the trees is made to them. A fire is kindled and some milk is heated on it till it boils over so that the cotton bolls may burst with fulness as the milk boils over. When the post is to be erected in the threshing-floor they place in the hole an egg and some water and some grains of juāri. Before the juāri is threshed an image of a bullock is made from cowdung and worshipped. When the heap (*râs*) of threshed grain is ready they offer it a goat or a fowl in the name of one of the village gods. The flesh of the animal is eaten in the threshing-floor, a part being given to the village servants. While the juāri or wheat is being threshed the women must have red powder on their foreheads and must not wear lamp-black on their eyes. People usually take off their shoes before walking on the threshing-floor. The man who measures the grain sits facing the east, and while the grain is being measured nobody will speak, while women are not allowed on to the threshing-floor at all. If they cannot complete the

measuring in one day, a line is drawn with burnt chaff round the stack of grain to keep out the evil spirits who would come and steal it.

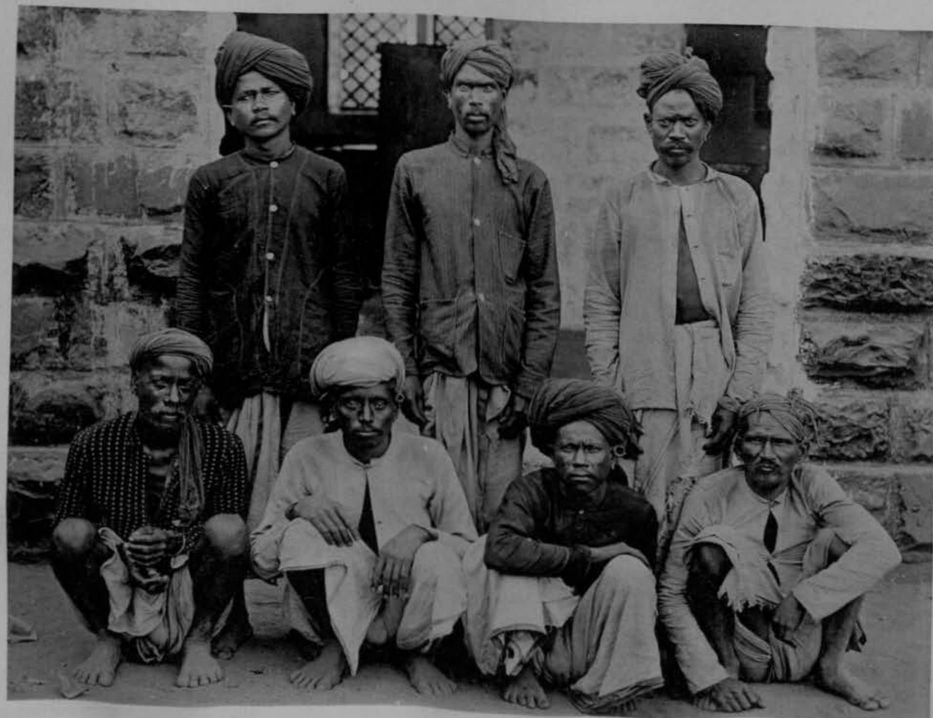
Christian Missions.

57. Of a total of 209 Christians returned in 1901, only 27 were Europeans and Eurasians. The returns of sect show that 142 persons belonged to the Methodist Church and 37 were Roman Catholics. The American Methodist Free Church maintains missions at Yeotmāl, Wūn and Dārwhā, the last station having been recently opened. The missions are in charge of Mr. and Mrs. Clarke and ten other Europeans. Orphanages for boys and girls are maintained at Yeotmāl, each containing about 50 children. They are principally Mahārs but include other castes with two or three Brāhman children. The boys are given ordinary elementary instruction including English in some cases, and are given excellent technical teaching in carpentry, bicycle-repairing and gardening. The system of education was drawn up by Mr. Clarke from that of English, American and Indian schools. With carpentry freehand drawing is taught, and the boys go through a course of four years, continuing for two years longer to do miscellaneous practical work for customers, of whom there are more than can be attended to. A native graduate of the Technical Institute at Ahmadnagar has been engaged as instructor. Some useful cheap machinery has been introduced by the school, in particular a machine for handgrinding, which finds a fair sale. The church attached to the mission consists partly of such senior orphans as are considered fit to belong to it, and partly of converts from outside. A certain amount of opposition, sometimes taking a very mean form, has been made by followers of the Swadeshi movement; but there is little actual hostility apart from this.

CASTE.

Principal castes.

58. The great cultivating caste of the Kunbīs constitute 22 per cent. of the population, though they are not so numerous in Yeotmāl as elsewhere in Berār. Kunbī patels hold 765 out of a total of 1736 villages. The next most numerous caste are the Gonds who number 47,000 persons or 8 per cent. of the population. The Andhs (21,000), Kolāms (16,000), and Pardhāns (13,000), are also fairly numerous. Gond patels hold 28 villages, Andhs 25, and Kolāms 11. These are all considered aboriginal tribes, though the Andhs are now completely Hinduised. The Dhangars or Hatkars are another fairly important caste, numbering 22,000 persons and being patels of 138 villages. The Hatkars are Dhangars or shepherds who adopted military service, and hence obtained a higher rank than the ordinary Dhangars. They came from the Poona country and formerly wore beards like the Marāthās and Rājputs, but this practice has now gone out. Other important landholders are the Brāhmans who have 301 villages, the Muhammadans 103, and the Marāthās 65, while the pateli rights of the remaining villages are distributed among a number of castes. The Brāhmans nearly all belong to the Deshasth subcaste, whose home was the country round Poona; but their marriages are now arranged locally. The Brāhmans of Nāgpur are also usually Deshasths. They are further divided into sects named Rigvedis and Yajurvedis, according as they follow the ritual of the Rig or Yajur Veda in their prayers; and the Yajurvedis are further divided into the Kānnav and Mādhyanjan sects, of whom the former permit a man to marry his maternal uncle's daughter, while the latter do not. Intermarriage is



Bemrose, Collo., Derby.

GROUP OF KUNBIS.

Kunbī.

59. The Kunbīs number 122,000 persons or nearly a quarter of the population, and are the representative agricultural class to which the bulk of the patels and cultivators belong. The principal subcastes are Tirole, Ghatole, and Dhanoje. The Tiroles are generally considered the highest, and they say that their ancestors came from Therol in Rājputāna; but the name may not improbably be derived from the cultivation of the *til* plant. The Ghatoles are those who came from above the *ghāts* towards Bāsim and Buldāna; while the Dhanojes are probably Dhangars or shepherds who have become Kunbīs. In Wūn the Dhanojes are said to rank as the highest subcaste, because they do not permit the practice of keeping women. There is also a subcaste of Wanjāri Kunbīs, being no doubt Banjārās who have taken to cultivation and been received into the caste.

Marriage customs.

60. The services of the barber and washerman must be requisitioned at a betrothal; the barber washes the feet of the boy and girl, and places vermilion on the foreheads of the guests. The washerman spreads a sheet on the ground on which the boy and girl sit. At their weddings the Kunbīs worship a pickaxe as the implement of cultivation. They tie one or two wheaten cakes to it and the officiating Sawāsā[1] carries it over the shoulder; it is then placed on the top of the marriage shed and at the end of the five days' ceremonies, the members of the two families eat the dried cakes with milk, no outsider being allowed to participate. At the wedding the bride and bridegroom are placed on two wooden seats and a curtain is hung between them; the relatives then throw rice coloured

1 A relative of one of the families who acts as a sort of master of the ceremonies at weddings.

with turmeric over them, and the Brāhman repeats the marriage texts; the cloth is removed and their foreheads are made to touch, and they change seats. But they do not kiss each other. After this someone of the bride's party takes the thin cakes known as *pāpars*, and breaks them over the heads of the bridegroom's party; but the meaning of this custom is not known. At the end of the ceremony the barber and washerman take the bride and bridegroom on their shoulders and dance to music in the marriage shed. The bride and bridegroom throw red powder over each other, and all the guests also throw it over them. For this the barber and washerman receive small presents.

Widow remarriage.

61. The Kunbīs permit the remarriage of widows, but the Deshmukh families, who have now become Marāthās, forbid it. Divorce is permitted, but a divorced woman cannot marry again, unless she is permitted to do so in writing by her first husband.

If a woman's husband dies she returns to her father's house and he arranges her second marriage, which is known as *cholipātal* or giving her new clothes. He takes a price for her which may vary from 25 to 500 rupees according to the age and attractions of the woman. For the marriage the bridegroom proceeds to the bride's house and a seat is set with a cloth over it on which an areca nut is placed. The bridegroom takes a sword and places its point against the nut and then kicks the sword with his foot, so as to knock the nut off the seat. This is in token of the displacement of the deceased husband. Next day as the couple go to the bridegroom's house they bury the nut on the boundary of the village, so as to lay his spirit. They leave early in the morning and people think it unlucky to see them as they go home, because the second husband is regarded in the light of a robber.

When a widower or widow marries a second time, and is afterwards attacked by illness, it is ascribed to the ill will of their former partner's spirit. A metal image of the first husband or wife is then made and worn in an amulet on the arm or round the neck.

Customs at birth.

62. After the birth of a child the mother remains impure for twelve days. A woman of the Māng or Mahàr caste acts as midwife, and always breaks her bangles and puts on new ones after she has assisted at a birth. If delivery is prolonged the woman is given hot water and sugar, or camphor in a betel-leaf. On the twelfth day the mother's bangles are thrown away and new ones put on; if the child is a boy it is named on the twelfth, and if a girl on the thirteenth day. After a child is born they burn some turmeric and juāri flour and hold it in the smoke to avert the evil eye. Babies are also branded on the stomach with a burning piece of turmeric, perhaps to keep off cold. For the first day or two after birth a child is given cow's milk mixed with water or honey, and a little castor-oil, and after this it is suckled by its mother. If she is unable to do this a wet-nurse is called in, who may be a woman of low caste or even a Muhammadan. The mother gets no regular food for the first two days but only some sugar and spices. Until the child is six months old its head and body are oiled every second or third day; and the body is well hand-rubbed and bathed. The rubbing is to make the limbs supple, and the oil to render the child less susceptible to cold. The Kunbīs are very kind to their children and never harsh or quick-tempered, but this may perhaps be partly due to their constitutional lethargy. They seldom refuse a child anything, but, taking advantage of its innocence, will by dissimulation make it forget what it wanted. The time arrives when this course of conduct is useless, and then

the child learns to mistrust the word of its parents. Minute quantities of opium are generally administered to children as a narcotic.

Devices for procuring children.

63. If a woman is barren and has no children, one of the local remedies prescribed by the Sarodīs or wandering soothsayers is that she should set fire to somebody's house. She should go and do this alone, and at night. So long as some small part of the house is burnt, it does not matter if the fire be extinguished, but the woman should not give the alarm herself. It is not clear in what way this remedy is supposed to produce fertility. One explanation suggested is that when a house is set on fire a number of insects will be killed, and on rebirth one of them may become a child in the womb of the woman who set fire to the house. Another method is to make a *pradakshinā* or pilgrimage round a pīpal-tree, going naked at midnight after worshipping Māroti and holding a necklace of *tulsi* [1] beads in the hands. The pīpal is of course a sacred tree, and is the abode of Brahmā, the original creator of the world. Brahmā has no consort, and it is believed that while all other trees are both male and female the pīpal is only male, and is capable of impregnating the woman and rendering her fertile. But modest women do not go naked round the tree. Another prescription is to go to the burying-ground, and after worshipping it to take some of the bone-ash of a burnt corpse, and wear this wrapped up in an amulet on the body. Occasionally if a woman can get no children she will go to the father of a large family and let him beget a child upon her with or without the connivance of her husband. But only the more immodest women do this. Or she cuts a piece off the breast-cloth of a woman who has children, and after

[1] *Ocymum sanctum*, the plant sacred to Vishnu.

burning incense on it, wears it as an amulet. At the Polā festival the magicians make balls of black thread and throw them over the *toran* or rope of mango-leaves under which the bullocks pass. The balls are believed thus to acquire magical properties, and a barren woman will buy a piece of the thread and wear it round her wrist as an amulet. If a woman's first children have died and she wishes to preserve a later one, she sometimes weighs the child against sugar or copper and distributes the amount in charity. Or she gives the child a bad name as Daghira, a stone; Kacharia, sweepings; Ukandia, a dunghill. The above customs, though related to the writer by a Kunbī, are not peculiar to that caste, but are generally representative of the ideas of the lower classes of the population.

Funeral customs.

64. The Kunbīs either bury or burn their dead, burial having perhaps been adopted in imitation of the Muhammadans, unless it is a relic of old Dravidian custom. The village has generally a field set apart for the disposal of corpses, which is known as Smashān. Separate localities in it are sometimes assigned to the different castes and to Hindus and Muhammadans. The Hindus fill up the earth practically level with the ground after burial and erect no monument, so that after a few years another corpse can be buried in the same place. The Muhammadans raise the grave above the ground and sometimes erect monuments of carved stone; but in ten or fifteen years the traces even of most of their graves have vanished. But for this the Smashān would, in the course of time, get full and have to be extended. When a Kunbī dies the body is washed in warm water and placed on a bier made of bamboos with a net-work of *san*-hemp. Ordinary rope must not be used. The mourners then take it to the grave, scat-

tering almonds, sandalwood, dates, betel-leaf and small coins as they go. These are picked up by the Mahārs. Half-way to the grave the corpse is set down and the bearers change their positions, those behind going in front. Here a little wheat and pulse which have been tied in the cloth covering the corpse are left by the way. The grave is dug three or four feet deep and the corpse is buried naked lying on its back with the head to the south. On the way to the grave the corpse is covered with a new unwashed cloth, and when the grave is filled in it is covered over with stones and thorns to keep off jackals and hyænas, and the cloth is placed on the top. When a man dies, the principal mourner, that is, the eldest son or next younger brother, or the nephew of the eldest brother, has the whole of his head and face shaved and the hair is tied up in a corner of the grave-cloth. If there are no male relations the widow takes their place, and a small lock of her hair is cut off and tied up in the cloth. The chief mourner who is designated in this manner is considered to be the heir of the deceased, but it is not clear what the ceremony of tying up the hair in the cloth signifies. When the corpse is being carried out for burial the widow breaks her *mangal-sūtram* or marriage necklace and wipes off the *kunku* or vermilion from her forehead. The necklace consists of a string of black glass beads with a piece of gold, and is always placed on the bride's neck at the wedding. She does not break her glass bangles at all, but on the eleventh day changes them for new ones. After the burial one of the mourners is sent to get an earthen pot from the Kumhār. This is filled with water at a river or stream and a small piece is broken out of it with a stone; one of the mourners then takes the pot and walks round the corpse with it, dropping a stream of water all the way. Having done this he throws the pot behind him over his shoulder without

looking round, and then all the mourners go home without looking behind them. The stone with which the hole has been made in the earthen pot is held to represent the spirit of the deceased. It is placed under a tree or the bank of a stream, and for ten days the mourners come and offer it *pindās* or balls of rice, one on the first day, two on the second, and so on up to ten on the tenth. On this last day a little mound is made to represent Mahādeo with four miniature flags round it, and three cakes of rice are placed on it. And all the mourners sit round the mound until a crow comes and eats some of the cake. Then they say that the dead man's spirit has been freed from troubling about his household and mundane affairs, and has taken its departure to the next world. But if no real crow comes to eat the cake, they make a sham crow out of *kusha* grass and touch the cake with it and consider that a crow has eaten it. After this the mourners go to a stream and put a little cow's urine on their bodies and dip ten times in the water or throw it over them. The officiating Brāhman sprinkles them with holy water in which he has dipped the toe of his right foot, and they present to the Brāhman the vessel on which the funeral cakes have been cooked and the clothes which the chief mourner has worn for ten days, and on coming home they give him a stick, umbrella, shoes, a bed, and anything else which they think the dead man will want in the next world. On the thirteenth day they feed the caste-fellows, and the Brāhman comes and ties a new *pagrī* round the chief mourner's head with the back side in front; and the chief mourner, breaking an areca nut on the threshold, places it in his mouth and spits it out of the door, signifying the final ejectment of the deceased's spirit from the house. The barber and washerman must also eat at a Kunbīs' house at the funeral feast, or the pollution of the death is not removed. Finally the

chief mourner goes to worship at Màroti's shrine and the whole business is finished. After this all the relatives of the deceased invite the family to their house for a day and give them a feast; and if they have many relations this may go on for a considerable time. If the relatives are too poor to give a feast, they present a new cloth to the widow during the period of mourning.

Muhammadan practices of Kunbīs.

65. Besides the partial adoption of burial instead of cremation, the customs of the Kunbīs show the influence of Islam in several other particulars, due no doubt to the long period of Muhammadan dominance in Berār. The Dhanoje Kunbīs usually revere Dāwal Malik, a Muhammadan saint, whose tomb is at Uprai in Amraoti District. An *urus* or fair is held here on Thursdays, the day commonly sacred to Muhammadan saints, and on this account the Kunbīs will not be shaved on Thursdays. They also make vows to beg at the Muharram festival, and go round begging rice and pulse; they give a little of what they obtain to Muhammadan beggars and eat the rest. At the Muharram they tie a red thread on their necks and dance round the *alāwa*; this is a small hole in which fire is kindled in front of the Tāzia or tomb of Husain.

Food.

66. The Kunbīs eat fowls and eggs and the flesh of wild pig and all sorts of fish. They will take water from Bhoīs or Dhīmars, even though these keep pigs and donkeys. Contrary to the practice in the Central Provinces, the different subcastes who do not intermarry will nevertheless take food from each other; and this is also the custom with several other castes.

Māli.

67. The Mālis or Marāls number 23,000 persons, or 4 per cent. of the population, and are chiefly occupied in growing vege-

tables and garden crops. They are less sturdy and dogged than the Kunbīs, and more easily bullied. They have several local subdivisions as the Kosaria, Phulmāli, Bhānge, Baone, Jīre, Mīre, Harde, Ghāse, and Pahād. The Kosarias are apparently immigrants from the Central Provinces, as the name is found among many castes there, and is derived from Kosala, the old term for Chhattīsgarh. Among the Kosarias and Pahāds, women will wear glass bangles only on the left hand, and brass or silver ones on the right. The marriages of the Kosarias are generally held out in the vegetable-garden; and the bride and bridegroom stand one on each side of an irrigation ditch, the bride facing to the east and the bridegroom to the west. A plantain leaf is placed in the ditch and some water is poured over it, and the relatives throw rice and turmeric over the couple. The bridegroom has a *bāsing* or triangular frame of date-palm leaves placed on his head. The Kosaria Mālis do not eat fowls or drink liquor. The Pahāds appear to be an occupational subcaste recruited from other castes, their calling being to sell in the weekly markets the vegetables grown by the other Mālis. They take food from other Mālis, and if any Pahād is destitute the Kosaria Mālis will raise a subscription and start him in business again. Pahād women wear nose-rings which Kosaria Mālis will not do. The Ghāse subcaste were formerly the only ones who would grow and boil turmeric, for doing which they were looked down on by the other subcastes. The reason alleged for the objection to it was that in the turmeric flower the outline of a small cow tied with a rope might be seen, and in boiling this, damage might ensue to it. But the Kosaria and Jīre Mālis now also grow turmeric. But the Ghāse Mālis will not sell milk or curds, an occupation to which the Phulmālis, though the highest subcaste, have no objection. The Phulmālis derive their name from their occupation of

growing or selling flowers. The Baones are named after the Berār plain, which used to be popularly known as Bāwan-Berār, because it furnished fifty-two lakhs of rupees of revenue as against six lakhs only obtained from the Jhādi or hill-country. The same name is found among the Kunbīs, Mahārs, Dhobīs and other castes. The Jīres are so named because they were formerly the only subcaste who would sow cumin (*jīra*), but this distinction no longer exists as other Mālis, excepting perhaps the Phulmālis, now grow it. The Jīre Mālis will not grow onions.

Banjārā.

68. The Banjārās number 36,000 persons or 6 per cent. of the population, residing principally in the forest tracts to the south of the District. They are also known as Labhāna from their former occupation of carrying salt. The Mathuria subcaste are the highest and wear the sacred thread. They do not permit the remarriage of widows, and abstain from eating flesh or drinking liquor. These generally live a reputable life, but the other Banjārās have a somewhat bad reputation for theft and cattle-lifting. When a Banjārā betrothal is to be made, the parties go to the liquor shop, and there a betel-leaf and a large handful of unrefined sugar are distributed to everybody. The price to be paid for the bride amounts to Rs. 40 and four young bullocks. Prior to the wedding the bridegroom goes and stays for a month or so in the house of the bride's father, and during this time he must provide a supply of liquor daily for the consumption of the bride's male relatives. The period was formerly longer but now extends to a month at the most. While he resides at the bride's house the bridegroom wears a cloth over his head so that his face cannot be seen. The wedding may be held on any day in the bright fortnight of the month, and prior to its occurrence they bring the branches of eight or ten

different kinds of trees at night and perform the fire sacrifice with them. While this is being done, the Brāhman repeats abusive words. For the marriage 21 new earthen pots are brought from the potter's and arranged in four lines with a stake in the centre. The bride and bridegroom sit one on each side of this stake, while cold water is poured over the bridegroom's body. Then they stand up, and the Brāhman clasps their right hands, making them hold a rupee and a cowrie in them, and ties a knot in their clothes. Then the bridegroom drags the bride seven or eleven times round the post inside the four lines of pots. The bride pretends to be unwilling, hanging back and sitting down, and an old woman comes and prods her from behind to make her go on. The women then put a large plate of rice or meat on the ground and tell the bridegroom to pick it up, standing round and beating him as he attempts to do so. When the couple are going off, the bridegroom throws a rope over the bride and drags her along by it, beating her as he does so. Before her departure the bride goes round to the houses of her friends and weeps. After the wedding the bride's father returns to the couple one of the bullocks which he has received as her price. A Brāhman must be employed at marriages, but the Banjārās have caste priests of their own known as Warthia. One section of the caste acts as musicians at festivals and weddings, and are known as Dhābe. A woman whose husband dies is expected to marry his younger brother.

The women wear two little sticks fixed upright in their hair, over which their cloth is drawn. Their front hair hangs down beside the face, and behind it is woven into a plait with silk thread and hangs down the back. They have large ornaments of silver tied over the head and hanging down beside the ears; and to these are

attached little bells. Their arms are covered with bangles of ivory, and they have tinkling anklets on the feet. The women wear skirts and short cloths drawn over the shoulders, and along their skirts double lines of cowries are embroidered. Their breast-cloths are profusely ornamented with needle-work embroidery, with small pieces of glass sewn into them, and are tied behind, whereas Marāthā women ordinarily tie them in front.

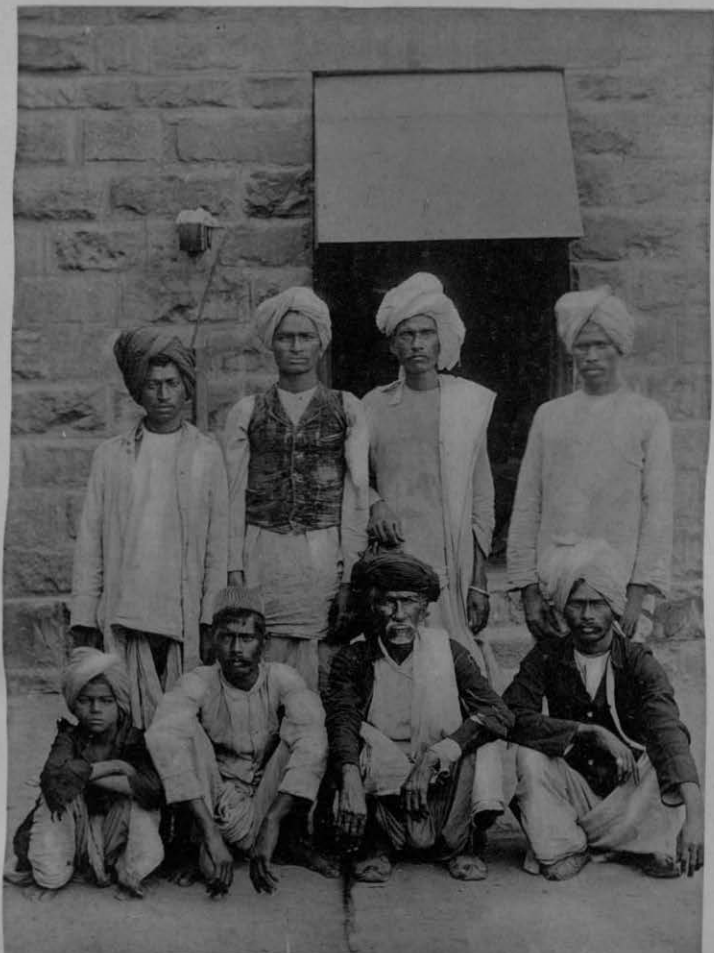
It is said that both men and women sleep naked in the house at night, only covering themselves with a cloth if the weather is cold. They never have a light in their houses, and hence a descent of the police throws them into the utmost confusion.

Andh.

69. The Andhs are stated in the Census Reports to be an aboriginal tribe and probably are so. Nothing can be ascertained as to their origin, and they are not found in any other Province. They have now adopted nearly all the practices of Kunbīs and are hardly distinguishable from them in dress or personal appearance. In social status they are generally considered to be only a little lower than the Kunbīs, and cultivate in the ordinary manner like them. They employ Brāhmans as their priests, and profess to be Vaishnavas by religion, wearing sect-marks on their foreheads. But in two matters they appear to show their Dravidian origin. One is that they will eat the flesh of such unclean animals as fowls, pigs, rats, snakes, and even cats; while they abstain only from that of cows, monkeys and a few others. And the other, that they will readmit into their caste Andh women detected in a criminal intimacy with men of such impure castes as the Mahārs and Māngs.

Gond and Pardhān.

70. Like the Andhs, the Gonds and Pardhāns have adopted Hindu dress and customs to a larger extent than in the Central



Bemrose, Collo., Derby.

GROUP OF PARDHANS.

Yet they are not considered as impure by the Hindus, are permitted to enter Hindu temples, and hold themselves to be defiled by the touch of a Mahār or a Māng. In one respect, again, they are on a level with the lowest aborigines, as some of them do not use water to clean their bodies after answering the purposes of nature, but only leaves. They will eat the flesh of rats, tigers, snakes, squirrels, and of almost any animal except a jackal.

Marriage among them is usually adult; neither a betrothal nor a marriage must be held in the month of Paush (December) because in this month ancestors are worshipped. Monday is also considered to be an inauspicious day for a wedding. They have a curious survival of marriage by capture. If a father cannot find a bride for his son he collects a number of friends and goes to capture an unmarried girl from another village. They take sticks with them and hide themselves in the forest, and seize her when opportunity occurs. The girl calls to her friends and if they come to her rescue a fight ensues with sticks, in which, however, no one may hit an antagonist on the head. If the girl is captured the marriage is subsequently performed, and if she is rescued the boy's father usually pays a few rupees for her to her father. Usually nowadays the whole affair is arranged beforehand, and is only a pretence. The marriage ceremony resembles that of the Kunbīs, except that the bridegroom takes the bride on his lap and their clothes are tied together in two places. After the ceremony each of the guests takes a few grains of rice, and after touching the feet, knees and shoulders of the bridal couple with the rice, throws it over his own back. Widow remarriage and divorce are permitted. In the latter case the couple must provide a pot of liquor, and over this is laid a dry stick. The husband then addresses his wife as sister in the presence of the caste-fellows and the wife her husband

as brother. Each then takes one end of the stick, they break it in two and the divorce is complete, the liquor in the pot being drunk by the assembly. They bury the dead and observe mourning for one day or five days in different localities. The spirits of deceased ancestors are worshipped on any Monday in the month of Paush. The mourner goes and dips his head into a tank or stream, on the bank of which a fowl is sacrificed and a feast given to the caste-fellows. He then has the hair of his face and head shaved. They worship their implements of agriculture on the last day of Chait (April), applying turmeric and vermilion to them. In May they collect the stumps of juāri from a field, and burning them to ashes, make an offering to them of turmeric and vermilion. After this they begin to prepare their fields for the next sowings. The Kolāms have a curious ceremony for protecting the village from diseases. All the men go outside the village, and on the boundary at four opposite points they bury a fowl, and mark the place with a stone. The Naik or headman then sacrifices a goat and other fowls to their god, and placing four men by the stones, proceeds to sprinkle salt all along the boundary line, except across one path on which he lays his stick. He then calls out to the men that the village is closed and that they must enter it by that path. This rule is enforced, and if any stranger enters the village by any other than the appointed road they consider that he should pay the expenses of drawing the boundary circuit again. This line is called *bandesh*, and they believe that wild animals and diseases cannot cross it, and are prevented from coming into the village along the only open road by the stick of the Naik. Women in their monthly courses are made to live in a hut in the fields outside the boundary line.

72. The District has a number of small migratory castes, some of whom are honest and others the reverse.

Migratory castes.[1] Tāmbatkar, Panchāl, Waddar.

The Panchāls and Tāmbatkars are respectively blacksmiths and coppersmiths. Some of them are migratory and go about in tents from village to village, looking for work. Tāmbatkar is an occupational term, and people of any caste may adopt the profession; they take their bellows, mould and hammer with them as they go about.

The Panchāls are described as a wandering caste of smiths, living in grass-mat huts, and using as fuel the roots of thorn bushes, which they batter out on the ground with the back of the short-handled axe peculiar to themselves. They live in small *pāls* or tents and move from place to place with buffaloes, donkeys and occasionally ponies to carry their kit. There are two divisions, the Berāri and Dakhani Panchāls, and the women of the former may be distinguished by wearing their clothes tucked in at the back (*kasotā*). The Waddars are a low Telugu caste, who are stone-breakers and earth-workers. They will eat field mice, which no other caste here except the Gonds are known to do. Other stone-breaking castes are the Pathrots or Patharwats and the Gotephods, who also make and repair handmills.

Bahrūpi and Chitrakathi.

73. The Bahrūpis are an occupational group who have developed into a caste. The men are by profession story-tellers and mimics, imitating the voices of men and the notes of animals; their male children are also taught to dance. Their favourite disguise is that of a religious mendicant; and they are often so successful, Mr. Kitts says, as to entail on their victims temporary loss of caste through an involuntary breach of its laws.

[1] A considerable part of the information on migratory castes and criminal classes is taken from Mr. Kitts' Berār Census Report (1881) and some details also from Mr. Gayer's Lectures on the Criminal Tribes of India.

But they have various other disguises and can give a plausible imitation of Europeans. The Mahār, Māng and Marāthā subdivisions are the most common; the two former beg only from the Mahārs and Māngs respectively, and are no doubt off-shoots from them.

The Chitrakathis are wandering mendicants, said to have come from Poona District. Their women have a brass plate with a coating of wax; and placing a bamboo stick upright in the plate, they run their fingers up and down it, producing a sound to which they sing. The men occasionally sell buffaloes and milk, and also beg, carrying a flag in their hand and shouting the name of their god Hari Vithal. They also take about performing dolls suspended by wire or hair behind a sheet, and give performances like a Punch and Judy show. Their favourite representation is the catching of a thief and his trial and punishment. They are usually honest, but are fond of drink, and when they get it become noisy and troublesome. The Sārodis are fortune-tellers and also take about performing dolls. They have Panchāngs or almanacs written on palm-leaves, from which they pretend to predict the future. The old men of the caste have, among Hindu husbands, a bad reputation for instigating women to evil courses. The Sārodis come from Bombay and are worshippers of Khandobā.

74. Kolhāti. The Kolhātis are acrobats and give performances on the tight-rope, while their women are prostitutes. Mr. Kitts gives the following description of them[1]:—

'They have two divisions, the Dukar and Khām 'Kolhātis. The Dukars are so called because their 'normal occupation is to hunt the boar with dogs and 'spears. They kill a boar when they worship, every 'second year or so, their great god Bhagwān, from whom

[1] Berār Census Report, 1881, para. 263.

'they say they are all descended. So also in honour of a 'male ancestor a boar, and for a female, a sow is killed. 'The Khām Kolhātis are the division whose little huts of 'grass may be seen at fairs, from one to another of which 'they move about in order to prostitute their women. 'The Dukar Kolhāti women also often resort to the same 'mode of life, but frequent villages rather than fairs. 'In each division, however, those girls whom their parents 'retain for a chaste life marry and are as faithful to their 'husbands as other Hindu women. Both divisions are 'ancestor worshippers, and believe that the spirits of 'dead ancestors enter the bodies of the living and work 'them woe. Before drinking they always spill a little of 'the liquor on the ground in memory of their ancestors. 'The Khām Kolhātis bury their dead, placing the body 'on its left side with the head to the north. The Dukar 'Kolhātis sometimes burn the bodies of adults and on the 'third day bring back the skull, and placing it on a bed, 'offer to it vermilion, dates and betel-leaves. A feast is 'held for three days, and the skull is then taken back with 'dancing and song to the cemetery, where it is buried 'and a mound raised over it, a red stone being placed on 'the mound. Each division has its recognised burial-'places. The Khām Kolhātis sacrifice a goat to the silver 'image of Parmeshwar instead of a pig, and they also 'worship Khandobā. Owing to their profession of 'prostitution, the women considerably outnumber the 'men, who have nevertheless to pay a price for their 'wives; they celebrate their marriages with feasts of 'pork and liquor.'

The Gopāls are another caste of acrobats resembling the Kolhātis, but they do not prostitute their women. Both they and the Kolhātis have a bad reputation for the commission of petty thefts. The Pānguls are a class of beggars who climb trees in the early morning and sing

the praises of God followed by the phrase '*Dān ale*' or 'A gift is coming.' They also clip the hair of buffaloes for the villagers, who have this done once a year, because if the hair gets long the animals become infested with vermin.

75. The Banjārās and Kolāms are the principal criminal classes, and to them cases of robbery of carts on the highway may usually be ascribed. It is stated that before they set out to commit a theft, each of the party swears that he will not inform against the others, and each carries a leaf of the *nīm* tree in his hand in pledge of this. The Banjārās also steal cotton from the fields, and when the cotton is in pod the fields have to be watched at night to guard against their depredations; and in the villages a roll-call of the Banjārās is sometimes held twice during the night. There is a saying that 'the Banjārā's cotton-field bears twice the crop of another man's,' and the above facts account for its fertility. The Kolāms implicitly obey the order of their Naik or leader, and unless he confesses they will say nothing. But these remarks must not be taken to apply to the majority of the caste in each case, of whom only a small proportion are probably criminal. Afghāns and Baluchis who visit the District are known locally as Rohillās. One class of them are small and very grasping moneylenders, while another criminal class support themselves by dacoity and house-breaking. The Pārdhis are hunters, their name having this meaning in Marāthī; and there are several divisions of them. Of these the Takankārs are a class of village menials, who roughen the surfaces of mill-stones with a hammer and chisel. The Shikāri Pārdhis hunt game with matchlocks, and the Phāns Pārdhis snare all kinds of game from a button-quail to a black-buck. The last class are the Langoti Pārdhis, and it

Criminal Classes.

is only these who are ostensibly criminal. They commit dacoities and burglaries and pass false ornaments of gilt for gold. Other criminal classes are the Kaikarīs and the Chenduwāla Kanjars. The Rān Kaikarīs are the most criminal; they act under a chief who is appointed for life, and go into camp when the rainy season is over, taking their wives and donkeys with them; their ostensible occupation being to make baskets and mend grinding-mills. They worship Bhawāni, and often carry with them small images of the goddess which they invoke in telling fortunes. The Chenduwāla Kanjars prepare net purses, and take advantage of any opportunity to commit theft from houses. Minās and Baoris also visit the District disguised as mendicant Brāhmans. They break into houses by making a hole at the side of the door, and removing the wooden bar by which it is secured, or dig through at the ground level and displace the door-peg.

SOCIAL LIFE AND CUSTOMS.

Ryotwāri village system.

76. The position of a patel in a Berār village differs essentially from that of a mālguzār in the Central Provinces, in that he is only an agent for the collection of rents and has no proprietary right over the village lands. The whole of the cultivated land is divided into survey-numbers, of a more or less equivalent area, whose boundaries must not be altered during the term of settlement. A space of 4½ feet of waste ground is left on the boundary of the village and also on the boundary of each survey-number. The village boundary is called *siw*, and the lines between survey-numbers *dhūra* or occasionally *sarbāndh*. The latter term has the special meaning of a ridge of earth erected between two fields when the cultivators have allowed the *dhūra* to disappear.

This land may not be cultivated and affords some grazing for cattle as well as a means of transit for the tenants to reach their own fields. Wherever there is a junction of these boundary lines, each of them is marked by a *wārali* or earthen mound, or a *bāndhdagad* or boundary and the cultivators are responsible for keeping these in good repair. Owing to the regularity of the boundaries of survey-numbers the map of a Berār village has a very neat appearance and is easily understood. Holders of survey-numbers allotted prior to 1905 can sell or mortgage their holdings, but those allotted from waste land subsequent to that date are not transferable. Survey-numbers are allotted to the patel in precisely the same manner as to the ryots, and on payment of the same rent; and he is remunerated only by a commission on the collections of revenue. The waste land not allotted is divided into eight different classes; of these three are different classes of Government forest allotted respectively for the growth of timber and fuel, for the growth of grass and for grazing; unculturable land is also under the Forest Department and passes are issued for grazing on it. Another class consists of the village site and of tanks, wells and rivers; and another of common land reserved for different purposes, the principal of these being threshing-floors, a field for the disposal of the dead, and a field for answering the purposes of nature. Trees may only be cut with permission by occupiers of more than 20 years' standing or by purchase. The principal trees growing in the village lands are *babūl*, *nīm* and mahuā.

Description of villages.

77. The patel can allot to the ryots in small villages one *gunthā* of land or a space of 33 by 33 feet on the village site for the construction of a house. In villages containing more than 2000 persons and also in those in which a weekly

market is held, this power is reserved to higher authority. Very few villages have tanks, and where there are tanks they are generally Government property and are maintained by the District Board. The water-supply is generally obtained from wells. In Dārwhā many houses have wells of their own, dug in former times, and wells are also numerous in Pusad; but in Wūn there are not more than two or three wells to an average village. The impure castes have separate wells of their own or get their water from a stream. River-beds are the property of Government, and land in them suitable for the growth of vegetables is auctioned annually and purchased by the Bhois or Dhīmars. Bazar-sites are also the property of Government, and those in which the annual contract for bazar-dues fetches more than Rs. 100 are auctioned, the farmer being allowed to realise rates according to a fixed schedule.

The patels are usually Kunbīs, while there are a few Brāhmans, Rājputs and Muhammadans. The tenants are commonly Kunbīs with Andhs and Telis in smaller numbers. Gonds or Pardhāns and Kolāms are found in the Wūn tāluk. Mahārs form the village drudges. Members of each caste usually occupy a quarter of their own, and that of the Mahārs or Pardhāns is at a little distance from the rest of the village. The shrines of Māroti or Hanumān, the tutelary deity of the village, and of Marhai, the goddess of small-pox and cholera, are found everywhere. Very many villages have an old fort with earthen or brick walls known as a *garhī*, and this is commonly the residence of the patel. The fort is square and has walls about 10 to 15 feet high and 150 feet long. These are relics of the period of the Pindāri raids, when on the approach of the marauders all the villagers hastened within the fort. In Wūn, where there are very few forts, the patel's house does not differ

from that of the cultivators. The houses of the tenants have one to three rooms with an *angan* or small yard in front, and a little space for a garden behind in which vegetables are grown during the rains. In Wūn tāluk the houses are usually thatched, but elsewhere they are often tiled; and *dhāba* houses with flat mud roofs are common. The walls are of mud, plastered over bamboo matting. The Kunbīs have a *kothā* or shed by the side of the house in which they keep their carts and agricultural implements. The houses of the Mahārs are little one-roomed huts or *jhoprās* with a small yard in front. In some villages there is a *chauri* or common house which serves as an office for the patel and also as a rest-house for subordinate Government officials. This is maintained by the District Board. The blacksmith's and carpenter's shops are places of common resort for the cultivators. Hither they wend in the morning and evening, often taking with them some implement which has to be mended, and stay to talk. In the evening the elders generally meet at Māroti's temple and pay their respects to the deity, bowing or prostrating themselves before him. They sit and talk for a while and come away. A lamp before the temple is fed by contributions of oil from the women, and is kept burning usually up to midnight. In some villages there are two or three *baithaks* or places of meeting in the evening, and each cultivator frequents one of these. The *baithak* usually consists of a large banyan or pīpal tree with a platform of stone or earth built round it to serve as a seat. Once a year in the month of Shrāwan (August), the villagers subscribe and have a common feast, the Kunbīs eating first and the Mahārs after them. This is called *arādhanā*. In this month also all the village deities are worshipped by the Joshi or priest and by the villagers. For twenty days after the Dasahra festival until the full moon of Kārtik

(October), the people collect in the morning and go round the village singing for an hour or two and then proceed to Māroti's temple with the beating of drums to pay homage to the god.

Camping out in the fields.

78. In summer the cultivators usually live in their fields where they erect temporary sheds known as *mandwā*, the name which is also applied to the marriage shed. The sides are made of bamboo matting (*tatwā*) and the tops of juāri stalks (*karbī*). On the top a small grass hut is erected, and in this most of the household furniture is stored, while at a little distance in another small erection of bamboo matting plastered with mud and roofed with thatch, is kept the owner's grain. This system of camping out is mainly adopted for fear of fire in the village, when the cultivator's whole stock of grain and his household goods might be destroyed in a few minutes without possibility of saving them. The men and boys camp out in this manner all through the hot weather months, returning only to the house, where the women remain, for the midday and evening meals. With the approach of the rains they go back to the village, and the grain is then kept in the house or yard.

Furniture and food.

79. Ordinary cultivators usually have earthen pots for cooking purposes and brass ones for eating from, while the well-to-do have all their vessels of brass. No Kunbī will lie on the ground, probably because a dying man is always placed on the ground to breathe his last; and so everyone has a cot (*bāj*) consisting of a wooden frame with a bed usually made of the string of *san*-hemp or the root-fibres of the *palās* tree (*Butea frondosa*). The hemp-fibre is coloured red or black and occasionally green, and is strung in patterns. Most classes eat three times a day, at about eight in the morning, at midday, and after

dark. The morning meal (*nihāli*) is commonly eaten in the field and the two others (*jewan*) at home. At midday they come home from work, bathe and take their meal, having a rest for about two hours in all. A little hut is made in front of the house and in this a stone slab is placed, on which they sit and wash themselves, nearly always using hot water. After finishing work the cultivator again comes home and has his evening meal, and then after a rest at about ten o'clock he goes again to the fields if the crops are on the ground, and sleeps on the *mārā* or small elevated platform erected in the field to protect the crop from birds and wild animals; occasionally waking and emitting long-drawn howls or pulling the strings which connect with clappers in various parts of the field. Thus for nearly eight months of the year the cultivator sleeps in the fields and only during the remaining period at home. Juāri is the staple food of the people, and is eaten at all three meals. It has no husk and is ground in the ordinary manner, after which it is passed through a sieve. The smaller particles which go through make a fine flour known as *pīt*, while the coarser or only half-ground grains remaining in the sieve are called *kania*. By the ordinary method of grinding about half of each quality is obtained, but by grinding a larger quantity of grain at one time, the work is less thoroughly done and the quantity of coarse grain is naturally increased. The fine flour or *pīt* is made into dough with hot water and baked into flat thick *chapātis* or cakes known as *bhākar* which weigh more than half a pound each; while the *kania* or coarse flour is boiled in water like rice. Both kinds of food are commonly eaten at the midday and evening meals, but in the morning only the cakes or *bhākars* are prepared, no doubt because they are more easily cooked. The boiled pulse of *arhar* (*Cajanus indicus*) is commonly eaten with juāri, and the

cakes are either dipped in cold linseed oil or eaten dry. The sameness of this diet is varied by different vegetables of which the most important are brinjal, *bhendī* (*Hibiscus esculentus*), *turai* (*Luffa acutangula*), *semī*, a sort of bean, and the leaves of the *ambāri* plant (*Hibiscus cannabinus*). These are usually boiled and then mixed into a salad with linseed or tilli oil, and seasoned with salt and powdered chillies. When no other vegetables are available, the pulse of mūng (*Phaseolus mungo*) is ground into flour and small tablets are made from it. The Kunbīs are also very fond of onions and garlic, which are chopped up and boiled or eaten raw. Butter-milk, when available, is mixed with the boiled juāri after it is cooked, while wheat and rice, butter and sugar are delicacies reserved for festivals. As a rule only water is drunk. Tobacco is commonly chewed after each meal, or smoked in leaf cigarettes, or in *chilams* or clay pipe-bowls without a stem. Cigarettes are prepared and are now largely sold in towns, being rolled in leaves of the *tendū* tree (*Diospyros tomentosa*). It is noticeable that different subdivisions of the same caste will usually take food together in Berār, though they do not intermarry; and this is contrary to the custom of the Central Provinces where those who do not marry with each other also commonly decline to eat in common.

Dress.

80. The dress of the ordinary cultivator is most commonplace, and consists only of a loin-cloth, another cloth thrown over the shoulders and upper part of the body which, except for this, is often bare; and a third rough cloth wound loosely round the head. All these, originally white, soon assume a very dingy hue. Sometimes a *bandī* or loose white shirt is worn under the shoulder-cloth. There is thus often no colour in a man's everyday attire, though the gala dress for holidays consists of a red *pagrī* or

turban, a black, coloured or white coat, and a white loin-cloth with red silk borders if he can afford it. Women wear *lugrās* or single long cloths of red or black cotton, and under this the *cholī* or small breast-cloth. Women of the cultivating and lower castes are usually tattooed with four dots on the face; one in the centre of the forehead, one on each cheek, and one on the point of the chin. They also have a circle on the back of the right hand. Gond and Kolām women are profusely tattooed on the arms but not usually on the legs. The local Gonds sometimes send to Chānda for a skilful tattooer to operate on their wrists and arms.[1] Men, even of very low castes such as Dhobīs, are to be seen with sect-marks on the forehead, which usually consist of a circular dot of sandalwood. Under native rule such presumption would have been severely punished, and in the Central Provinces the lower castes have not as yet so broken through the old traditions.

Superstitions regarding hair and shaving.

81. When a child's hair is cut for the first time the lower castes sometimes bury it beneath a water-pot where the ground is damp. Probably the idea of this is to make the child's hair grow as fast as the grass does under a water-pot. In Berār a child's hair may be cut for the first time on the twelfth or thirteenth day after birth. Among Hindustāni castes and Mārwāris the hair is cut a few days after birth whether the child is a boy or a girl. The hair is buried, but not in a particular place. When the Muhammadans cut a child's hair for the first time or at least once in its life, they weigh it in a scale against silver or gold and distribute the amount in charity. On this occasion a goat should be roasted and eaten without any of

1 Berār Census Report, 1881, para 306.

its bones being broken. Among Hindustāni Muhammadans a child's hair is cut for the first time forty days after birth. But in Berār and Hyderābād the Muhammadans sometimes do not cut a boy's hair at all until he is ten or eleven years old, and then they take it as an offering to the shrine of some saint. Brāhmans must cut a child's hair in its first or third, but not in its second year. The first cutting is called *jāwal*, and consists in simply clipping the hair. Generally before the child is three years old, the whole of its head is shaved except the scalp-lock. On this occasion the family priest attends and repeats some texts, and the ceremony is called *chaul*. In Berār the *chotī* or scalp-lock is called *shendī*. This is the principal badge of a Hindu, as a beard is of a Muhammadan. A Muhammadan's beard may be combed once a day, but it should not be trained to look fierce except when he is going into battle. A man who has a son among Kunbīs and other castes will not be shaved on a Monday; this day is generally observed as a fast, and food is not taken till after noon by adults. Thursday is the day of Daridra or poverty, and if a man is shaved on that day he will become poor. Tuesday is Devī's day and a man must not be shaved on that day, nor on Saturday because it is Hanumān's day. He may be shaved on Sundays, Wednesdays, and Fridays, unless the Amāwas or day before the new moon fall on one of those days, in which case he must refrain.

Village servants —priests

82. Another important class of the community are the village servants or *balotidārs* as they are known in Berār, the name denoting the fact that they receive a present of a basket of juār-heads from the cultivator at the time of threshing. They also get a fixed contribution, and their dues vary in different cases from 40 to 160 lbs. of juār annually, besides small presents of



Bemrose, Collo., Derby.

GROUP OF GURAOS WITH THEIR INSTRUMENTS

the other kinds of grain. The patwāri was formerly a village servant, but is now no longer so, being paid by Government by a commission on the collections of revenue on a scale varying from five to one per cent. according to the amounts collected. Hereditary rights to the offices of patel and patwāri are recognised by Government, and hence they are called *watandārs*. There are nominally twelve *balotidārs* or village servants, but the number is very variable and several of them are only found occasionally.

According to Grant Duff the proper Marāthā village had formerly twenty-four. Among them the highest is the Gurao or priest of the village temples of Mahādeo and Māroti. The Gurao's position is now considered to be superior to that of the Kunbī, who will sometimes take water from him. He has probably attained to this by his imitation of the customs of Brāhmans. The Guraos now wear the sacred thread and abstain from the consumption of flesh and liquor. They take the offerings at the temples and play music before the gods at festivals. They were formerly employed as trumpeters in the Marāthā armies. Some of the Guraos are Jains, and these do not intermarry with the others but act as priests at the Jain temples, and take the offerings, which no proper Jain will do.

The Joshi is also a village priest who officiates at ceremonies, keeps the calendar for the observance of the festivals, and points out auspicious days, by means of the knowledge of astrology which he is supposed to possess. Except for him the bulk of the community would be ignorant of the dates of festivals, and his almanac is his stock-in-trade. The Bhūmak was formerly the worshipper of the indigenous village gods ; he was generally a Gond, and was retained by the immigrant Hindus as having a more intimate acquaintance with the deities of the soil,

crops, forests and hills, to worship these on their behalf, and to ensure that the earth and the seasons should fulfil their necessary functions in producing sustenance for mankind. But in many places, with the decline in reverence for the ancient gods, the priestly functions of the Bhūmak have fallen into abeyance. He is now a village servant who keeps clear the *chauri* or village rest-house, and waits on Government officials. He also supplies to the villagers plates made from the leaves of the *palās* tree (*Butea frondosa*) for marriages, and *bel*[1] leaves for offerings to Mahādeo and Māroti.

Village watchmen.

83. The Mahār is the village watchman, but he is only known as Kotwār in a few localities. Usually he is called Kāmdār Mahār. But here he is not so strictly a Government servant as in the Central Provinces, and receives only the contributions of grain, the amount of the due and the mode of calculation varying greatly. He may receive from half a maund to two maunds of juāri per plough of two bullocks and his food on four holidays. He patrols the village at night and acts as a servant and messenger to the patel, and also often serves as a referee on matters affecting the village boundaries and customs. This is probably because the Mahārs were residents of the country before the Kunbīs came. Another[2] duty performed by the Mahār is the removal of the carcases of dead animals. The flesh is eaten and the skin retained as wage for the work. The patel and his relatives, however, sometimes claim to have the skins of their own animals returned; and in some places where half the agriculturists of the village claim kinship with the patel, the Mahārs feel and resent the loss. Another custom, which occasionally obtains, gives one-quarter of the skin to the Mahār, one-

[1] *Aegle marmelos*, the tree sacred to Siva.
[2] Berār Census Report, 1881, para. 272.

quarter to the Chambhār, and a half to the patel. A third duty, which has perhaps now fallen into abeyance, was the opening of grain-pits, the noxious gas from which at times produced asphyxia. For this the Mahār received the tainted grain. The village Mahārs also take the winding-sheets of corpses, and the pieces of unburnt wood which remain when the body has been consumed.

The Chambhār and Māng.

84. The Chambhār repairs the shoes of the cultivators, and repairs the *mot* or leather bag for drawing well-water. This he does free in return for the annual contribution, but for new shoes and a new *mot* he must be paid. In many villages the annual contributions are only paid to him by cultivators who have wells. He will not repair shoes for the impure castes as the Mahārs or Māngs, but if they come to buy a new pair from him he does not enquire as to their caste.

The Māng is the village musician. He plays music on festivals, and makes proclamation in the village by beating the tom-tom. Such proclamations are made when the village has to be cleaned, or the revenue realised from the cultivators, or for announcing the arrival of the vaccinator who is known to the people as Devī doctor,[1] or for the sale of attached houses or fields. He also castrates cattle free of charge in return for the annual contribution of grain. Formerly he acted as the State hangman, and his wife as the village midwife.

Other village servants.

85. The Mhāli is the village barber who shaves the cultivators and carries the torch in wedding processions. In Wūn tāluk instead of the fixed contribution, he receives 20 lbs. of grain for every man who has begun to have his face shaved. He shaves the cultivators once

[1] Devī, the wife of Mahādeo, whose principal rural incarnation is as the goddess of small-pox.

in a fortnight or a month, using cold water, and as his wages are fixed, he does his work leisurely.

The Warthī or washerman cleans the clothes of the patel and patwāri every day, for which he gets his food. He washes the clothes of the other cultivators on festivals and at other times as required, and receives the ordinary contribution.

The Warhī or Sutār, as the carpenter is called, and the Khāti or blacksmith, mend the wooden and iron implements of agriculture, but must be paid for new ones.

The Pārdhi or Takankār mends the stone grinding-mills by hammering the surface to roughen it when it has worn smooth. He is not found in all localities, and in the Central Provinces this occupation is never included among those paid for by contributions of grain, so far as has been ascertained. But it presumably exists, as the grinding-stones must require repair. This branch of the Pārdhis is separate from the hunting class, who in the Central Provinces are sometimes hired by the village as a whole to watch the crops and keep off wild animals. Another very interesting village menial, also not found in the Central Provinces, is the Fakīr. In parts of the District even Hindus will not eat the flesh of animals unless their throats have been cut, while living, in the Muhammadan fashion; and it is for this purpose that the Fakīr is employed, going about from village to village to do the work. At the time of the juāri harvest he sacrifices a goat on the threshing-floor, and is known as Munjewar because in pre-Muhammadan times he cut off the goat's head (*munda*). The Kumbhār or potter supplies earthen pots at festivals and marriages, giving four or five to each cultivator. At harvest time he also gives each tenant a new vessel from which the labourers drink in the field, and in return for this receives the basket of juār-pods at harvest. For the making of his pots he takes the dung of horses

and the ashes from cooking-stoves and gets his clay free from the village land.

The Thākur is a debased kind of Rājput, who acts as the village bard and genealogist. He attends at weddings and sings songs known as *kavit* in praise of his hosts and their family. The villagers often engage for the rains a Haridās, who expounds or recites the sacred books to them; while the Purānik or priest learned in the Puranas teaches these by discussion rather than by recitation.

LEADING FAMILIES.

Leading families.

86. There is little to be said about the leading families of the District. Each of the 59 parganas has its own Deshmukh and Deshpānde families, and most of them have, or had, separate Kāzī families. Practically none of the other high offices of any former government is still represented. Ancient zamīndāri families such as are found in other parts of India are almost unknown in Berār. Jāgīrdārs and Izārdārs hold on a somewhat similar tenure, but none of them have many villages; and *izāra* tenure dates only from 1865 or later. The largest landholder in the District is said to be Dattātreya Krishna Rao, Deshmukh of Pārwa in Kelāpur tāluk, a Lingāyat Wāni by caste, who holds 16 jāgīr, 8 *izāra*, and 3 *pālampat* villages besides fields in other villages, and pays over Rs. 10,000 a year as land revenue. He is an infant, born in 1906, but his father was highly respected, and the family was recognised as holding a high position before the Assignment of 1853. Men of weight and position used to be given 'chair certificates,' printed cards saying simply that the holder was entitled to a chair in the presence of a European officer. The system seems now practically to have ceased, but the production of such a certificate given twenty years ago shows that the repre-

sentative of the family at that time was a man of position, character, and ability. There were formerly some Honorary Magistrates in the District, but there are none at present. The only title-holder is Rao Sāhib Purshotam Purānik of Wūn, Jāgīrdār and Izārdār, who received his honour in 1907. At one time the chief man of the Banjārās, though he might have little influence outside his own caste, had great power within it. When the Berār Gazetteer of 1870 was written the chief man was Rāmu Naik, Izārdār of Yeoli in the south-east of Yeotmāl Tāluk. The Superintendent of Police wrote, p. 197: 'Rāmu's authority and influence is greater than that of any man in Berār, I believe,' and he was able to exact fines of Rs. 5000 and Rs. 8000. It is said that thirty or forty years ago the Deputy Commissioner asked him to provide some Banjārā recruits for military service and he, after due deliberation, offered some thousands of men. Presently he explained that he could not send anyone for permanent service. He had thought the men were only wanted temporarily in some private quarrel of the Deputy Commissioner's.

CHAPTER IV.

AGRICULTURE.

SOILS.

Survey—classification.

87. The Berār system of soil classification for land-revenue assessment is different from that followed in the Central Provinces. Three main classes of soil are distinguished, depth is taken into account, a list of deteriorating ingredients has been drawn up, and a table has been made showing how far any combination of these considerations causes a particular soil to differ in productive capacity from soil of standard quality. Fields are then classified, not as having particular kinds of soil, but as having productive capabilities of so many annas as compared with the sixteen-anna quality. The greater part of the land in this District belongs to the first and best of the main classes. It is of a uniform fine texture and varies in colour from black to dark brown. Wūn tāluk, however, contains a quantity of soil of the second class, of a uniform but coarser texture, and of a reddish colour; and Kelāpur tāluk has a certain amount of soil of the third class, of coarse gravelly or loose friable texture, and of a colour varying from light brown to grey. Even where the land belongs to the best class it is very rarely of standard quality. Three defects are common all over the District, a mixture of nodular pieces of limestone (*chunkhad*), a sloping surface (*utarwat*), and an excessive admixture of sand (*walsar*). A great difference, however, exists between the alluvial soil of the Pāyanghāt plain and the large valleys, and the soil of the hilly parts of the tāluk. The former is deep and good, and its average valuation is

ten annas or more, while the latter is light, shallow, and generally valued at only five or six annas.

Popular terms.

88. Certain other terms are in common use among cultivators but no statistics can be given of the amount of land of each description. *Kāli*, black, soil belongs to the first class of the survey scheme. It is sometimes called *gawhāli* or *gawhāri* if it is suitable for wheat. Red soil is *tāmbadi*, or sometimes *tāmbāri*; and soil of a light colour is *pāndhari*. Soil containing nodules of limestone is called *chunkhadī*, or if the limestone is very excessive *bharkī*. Stony soil, such as is found in great quantities on the hills of the District, is called *bardī*; and because the *muram* subsoil is quickly reached in it the words *muramī*, *murmād*, and *kharbī* are also applied to it. Light soil is called *halkī*, alluvial land on the banks of streams *kachhār*, and land manured by drainage from a village site *khāri*. Low-lying land retentive of moisture is sometimes called *lawan* and sometimes *gadhao*; high sloping land which dries quickly, *uphāt*; waste land, *padīt*; land at a distance from houses and liable to damage from wild beasts, *jangal* or *rān* (though often there is no recognised name); land which is liable to be flooded or which has mud (*gal*) spread over it, *malai*; and irrigated land is called *malā* or *bagāyat*. Irrigated land is for revenue purposes further distinguished as *motasthal* when it is watered by means of a *mot* or leather bucket, from a well; and *pātasthal bagāyat* when it is watered by a channel or *pāt* from a tank or stream. In spite of the encouragement given by a low rate of assessment very little irrigation is practised; but well-irrigation is much more common than the other kind.

STATISTICS OF CULTIVATION.

89. Statistics are given to illustrate firstly, the general increase of cultivation in the District over a long

period; secondly, the progress in regard to the more important crops separately; and thirdly, the present state of cultivation.

Progress of cultivation.

Firstly, cultivation has been extending rapidly and almost constantly ever since the assignment of 1853; but owing to the lack of a survey and to changes in the boundaries of the District exact statistics cannot be given for the first 27 years. Figures for Pusad tāluk are not available, but conditions in that tāluk were very similar to those elsewhere; and so the omission is of little importance. Statistics are therefore given to illustrate progress during the 24 years from 1880–81 to 1904–05, and they are given only for the four tāluks which made up the old Wūn District. The area of the District in both years was almost exactly 2,500,000 acres. The area occupied for cultivation was just over 1,100,000 acres in the former year, and just over 1,800,000 acres in the latter Cultivation extended by 700,000 acres in 24 years, at the rate of over 2½ per cent. a year. According to the statistics given in the original Settlement Reports, cultivation in the different tāluks extended at rates varying from 1½ to 7½ per cent. a year for the twelve years ending in 1874. The statistics, owing to a survey not having been made, are far from reliable, but they illustrate the unquestionable fact that cultivation has been extending rapidly ever since 1853.

Progress of separate crops.

90. Secondly, statistics are given to show changes in the extent of cultivation of all the more important crops separately. For the sake of comparison these figures are given only for the four tāluks of the old Wūn District. To avoid accidental variations they are given, not for single years, but in each case for the average of a number of years. The average of the first five

years, for which accurate figures are available, 1880-1885, is compared with that of the last five years, 1902-1907, giving the development of a period of 22 years.

Kharif or autumn crops.	Average acreage, 1880-1885.	Average acreage, 1902 1907.	Annual increase per cent.
Juāri	439,600	747,800	3
Cotton	254,600	480,400	4
Tūr	55,200	124,400	5½
Til	59,800	65,000	½

Rabi or spring crops.	Average acreage, 1880-1885.	Average acreage, 1902-1907.	Annual decrease per cent.
Wheat	83,400	49,600	2
Linseed	91,800	45,600	2½

A third and smaller spring crop, gram, extended from 32,500 to 40,000 acres, an average annual increase of 1 per cent.; but upon the whole *kharīf* crops extended more rapidly than the general cultivation, and at the expense of *rabi* cultivation. Juāri is grown chiefly in rotation with cotton. The grain is the staple food and the stalk is the staple fodder of the District. Tūr is a staple food next in importance to juāri. The cultivation of these food-grains has increased at greater rates (3 and 5½ per cent.) than cultivation in general (2½ per cent.) and at a much greater rate than population (1 per cent.). This should mean that the District is much better supplied with

food now than it was in 1881. Wheat has at no time been a common food-grain. According to the records the cultivation of tūr has extended more rapidly than that of cotton, but people generally say that the proportion of tūr to cotton has been steadily decreasing for several years. Probably the returns are incorrect, and a somewhat larger acreage should be assigned to cotton and a smaller area to tūr. The two crops are sown together, and there is not merely a natural difficulty in estimating the area under each, but till quite recently village officers understood that it was proper to fill in the form by giving four parts of the joint area to cotton and one to tūr, even when they knew that this was over-stating the area of tūr. A similar difficulty occurs in estimating the relative areas under juāri and mūng, which are sown together through the same drill. One part of mūng is generally sown to eight of juāri, but village officers frequently fail to give correct returns on the point, though it is not clear just what correction should be made. Thirdly, figures are given to illustrate the present state of cultivation.

Present state of cultivation.

91. The total area of the District is 3,332,788 acres, or 5183 square miles. Out of this total 5 per cent. is considered incapable of cultivation; 3 per cent. is set aside for village sites, grazing and similar purposes, or is taken up with roads, tanks, or rivers; 23 per cent. is forest; 66 per cent. is already occupied and under cultivation; and only 3 per cent. remains unoccupied but available for cultivation. The soil of this 3 per cent. is so poor that its average assessment is under two-and-a-half annas, while that of the occupied land is eight annas. It is necessary for the general welfare of the country to maintain much of the forest, and in fact the forest soil is also mostly poor; but it is a question now under consideration whether the pasture

land which forms C Class forest should be disforested and given out for cultivation. Such forest occupies 637 square miles, or nearly 12 per cent. of the District. It is clear that apart from some such change cultivation in the District cannot extend much further. The land occupied for cultivation in the whole District during the last five years has been on an average 2,176,609 acres. Out of this nearly 10 per cent. was left fallow, juāri had 43 per cent., cotton 27 per cent., tūr 6 per cent., til, wheat, linseed, and gram 2 and 3 per cent. each, and miscellaneous other crops the remaining 5 or 6 per cent. There are less than 11,000 acres of irrigated land in the District, that is, only about half per cent. Chillies occupy about 20,000 acres, and vegetables —chiefly brinjals, onions, and sweet potatoes—12,000, rice takes about 6000 acres, tobacoo 4000, and sugarcane 500. There are 40 acres of indigo. Double cropping is almost unknown.

CROPS.

Cotton.

92. The prosperity of the District largely depends upon cotton. During the past five years the average area under cotton has been 598,000 acres. The chief kind formerly grown was *banī*. It has a fairly long staple and is classed at mills with middling American. It is still grown to some extent, especially towards the Pusad end of the District; but the chief kind now grown is that called *vilāyatī* or *kāte vilāyatī*. It has a short staple and so does not provide as good thread as *banī*, but it is very hardy and prolific. It does well with little rain, ripens quickly, and gives four or five pickings, or even more; whereas *banī* only gives two. The cotton is called *vilāyatī* because it was introduced into Berār from outside. Its history is rather curious. About forty years ago, when comparatively little cotton was produced in Berār, Government

made great efforts to extend cotton cultivation; but it was believed that to secure a permanently profitable trade the cotton grown must be of long staple. *Vilāyati* cotton seems to have come from the Nerbudda valley to Khāndesh. It was then grown in Khāndesh and brought into Berār in spite of the disapproval of Government. It has in fact been profitable because, it is said, mills on the continent of Europe use it for inferior kinds of cloth. English mills are said to use almost exclusively cotton of a longer staple. The word *kāta*, thorn, is applied to this cotton because there is a point like a thorn on the pod and on the seed. The cotton seed, *sarkī*, which is produced in the boll, *bond*, of cotton along with the lint, *ruī*, is a valuable by-product as it is a very useful food for cattle.

Cultivation.

93. Cotton does well all over the District, even on light soils. It is considered everywhere that cotton and juāri ought to be sown in turn, *biwal*, though people sometimes sow cotton in two successive years because of the greater profit upon it. The land is sometimes prepared by deep ploughing, done with the *nāgar*, but this is seldom thought necessary unless a quantity of grass (generally *khundā* grass) has taken root in the field. Deep ploughing is sometimes needed every year but is generally thought necessary only once in from four to six years. Otherwise surface ploughing or harrowing, with the *wakhar*, is alone done. It is needed chiefly to remove the stalks, *kāde*, of the last crop, such stalks in the case of cotton being called *parhātyā*, and in the case of juāri *phan* or *dhas*. The *wakhar* is generally taken once along the length of the field and once across the breadth of it. It is well known that cotton is much improved by being manured, though it is said that the full benefit of the manure is felt, not in the year in which it is applied; but

in the next year. The only manure used is the dung of cattle, and, as this is also needed for fuel, there is not as much available as the land wants. The only crops manured are cotton and juāri. It is said in Yeotmāl tāluk, in which there is comparatively advanced cultivation, that land is only manured once in three or four years. The quantity applied is one heap, *dhīg*, to every six or eight feet, there being seven or eight heaps in a cartload.

Sowing and growth.

94. Cotton seed may be obtained either from a steam ginning factory, *kārkhāna*, *jin*, or from a hand gin, *rechā*. The seed obtained from factories is often so injured that it does not germinate well. It is said in Wūn tāluk that the hand gins which were made for *banī* cotton do not answer with *vilāyatī* cotton, but this difficulty is not found in other tāluks. Hand gins are scarce everywhere, but on the whole more seed for sowing seems to be obtained from them than from factories. In some places it is chiefly *sāhukārs*, moneylenders, who keep hand gins, but this is not the case everywhere. When seed obtained from a factory is sown, it is drilled especially thickly. Apart from this, no general effort is made to obtain good seed. Some cultivators try to sow just before the beginning of the rains, but it is more usual to sow after one or two falls have occurred. The *Mrig Nakshatra*, which generally corresponds fairly closely with the middle fortnight of June, is commonly considered the proper time for sowing. The seed must be separated from the lint so that it may pass through the drill. This is done by pressing it through the meshes of a tightly strung *bāj* or *khāt*, an ordinary country cot. The seeds are then washed in cowdung and water, or earth and water, to keep them from sticking together. They are dropped through a bamboo tube, *sartā*, which is trailed behind a *wakhar*.

It is a practice all over the District to drill so many rows, *tās*, of cotton and then one of tūr. In the western parts the most common arrangement is called *bārolā*; one row of tūr is sown to twelve of cotton. In Yeotmāl tāluk the rows of tūr are being set further apart because cotton is the more profitable crop; there are generally from sixteen to twenty-five rows of cotton to one of tūr. A cotton field is thus divided into long narrow strips of cotton with lines of tūr, which is a thick bushy plant higher than the cotton, between them. Two reasons are generally given for this arrangement. Firstly, the tūr gets air and sunshine freely and so does better than it would do if it were all in one patch—though on the other hand it often overshadows and dwarfs the row of cotton next to it. Secondly, by marking the field into clear divisions it prevents quarrels about the work done by each labourer at the times of weeding and picking.

Growth and picking.

95. Cotton has to be weeded again and again, the exact number of times varying greatly. Weeding is scarcely ever done except at breaks in the rains. One reason is that it is difficult to take the *daurā*, hoe, over the ground till the soil has had time to dry a little. Another is that the operation hardens the surface of the ground, and unless the rain continues long enough to soften it again the crop will suffer. Rain is sometimes so continuous that there are few opportunities for weeding. Most of the weeds, especially those between the rows, are removed by hoes drawn by bullocks, at first by a small hoe called *daurā* and later, as the cotton grows higher, by a larger one called *dhundā*. Such hoeing is generally done about five times. The weeds that spring up actually in the rows must be removed by hand. This is called *nindan*, and is usually done twice. The cultivator goes through the village and hires a large number of women and has the whole

field done at one time. There are often fifty women at work in one field. The weeds are removed from the rows of cotton with a *khurpā*, a small sickle with the outer edge sharpened instead of the inner; and at the same time the cotton plants are thinned out to a distance which varies from six to twelve inches according to the goodness of the soil. The best weather for cotton is fairly heavy rain with frequent intervals of dry weather through June, July, and August, and a few good showers in September. If the rain is continuous the plants turn yellow and a great number of weeds spring up. Rain in September may make all the difference between a poor crop and a very good one. It is very bad to have rain in October or November, when the bolls are opening, but rain at that time is fortunately very rare.

Harvest.

96. The first cotton picking, *wechā*, is generally made in the beginning of November. Hindu cultivators begin on a day chosen by the Brāhman as auspicious. A small ceremony is performed, that of *Sitādevī* or *Mohutā*. The number of pickings varies but is generally about five, though in 1901 there were eleven over a great part of Berār. They succeed each other at intervals of a fortnight or three weeks till the beginning of February. The second and third give the most cotton. Picking is done almost entirely by women because a woman picks more cleverly than a man. The work does not generally begin till about noon, and lasts till sunset. Payment is made by the amount brought by each worker being divided into so many parts, and one part—whichever she may choose—being given to the picker. The number of parts varies according to the state of the crop. For the first picking it is usually fifteen, for the next twenty, and for the last perhaps two only. On the market day the labourers sell their pickings of the last week and buy supplies for

the next. The cultivator takes his cotton at intervals to a cotton market or a ginning factory, or, occasionally, sells it to a travelling agent. The seeds are removed by ginning; the lint is pressed into bales (*gatthā*); and the cotton is sent to Bombay. The whole process which may be considered the cotton season, *kāpsāchā hangām*, lasts from November till March, April, or even May.

Seed and outturn.

97. A cultivator generally reckons that 6 or 7 seers, that is, 12 or 14 pounds, should be sown by one *wakhar*; and that with ordinary bullocks two *wakhars* should sow one *tifan*; that is, $3\frac{1}{2}$ or 4 acres, in a day. The exact amount sown per acre varies considerably, but is generally from 8 to 12 pounds. There is far greater variation and uncertainty about the outturn. The quantity actually produced varies according to seed, soil, and season. The grower sells it by instalments at different prices and with different systems of weighing. Estimates of the outturn of *kāpus*, uncleaned cotton, all given by people in a position to judge, vary from 150 to 500 pounds an acre. The most common were from 175 to 200 pounds an acre. This was for an ordinary crop, a crop of 10 or 12 annas, and for ordinary land. A bumper crop on good land might give more than twice as much. No standard outturn has been officially fixed for the District. Estimates used formerly to be given in the revenue reports, but they were certainly incorrect. Special official estimates at various times during the last 40 years make the average outturn of Berār, that for a 12-anna crop, 320 lbs. of uncleaned or (at 26 per cent.) 83 lbs. of cleaned cotton an acre. The standard or normal outturn for the Central Provinces is 100 lbs. of cleaned cotton an acre.

Juāri.

98. Cotton brings more profit into the District than any other crop, but juāri (in Berār always pronounced *jawāri* or *jivāri*)

which occupies a greater area and supplies the staple food of the people, is upon the whole quite as important. The long stalks of juāri, *karbī*, form the chief fodder-supply; and the chaff, *kutār*, is also given to cattle. A cultivator to some extent devotes a larger or smaller area to juāri according to the size of the family for which he must provide food. The average area under juāri during the last five years was, according to the returns, 937,000 acres. As a rule juāri and mūng are sown mixed together, the ordinary proportion being eight parts of juāri to one of mūng. It is probable that village officers in making their reports have given somewhat inaccurate accounts of the respective areas of the two, but even if a deduction is made on this account, juāri remains the most extensive crop of the District. One reason for sowing the two crops together is that the leaves of mūng drop off and act as manure to the juāri. Besides this mūng is an important grain food itself. Over a dozen kinds of juāri are grown in the District. They vary in regard to the depth of soil required, quickness of ripening, liability to disease and to damage from birds, quality of grain, and in other respects. No juāri is sown as a *rabi* crop.

Cultivation.

99. Juāri, like cotton, can be grown all over the District. The soil is prepared for both crops in the same way. People used to burn their old *karbī*, juāri stalks, just before sowing the new crop because it was said that the new crop would not grow till the old one had been destroyed. This practice increased the difficulty of getting fodder at the 1899-1900 famine, and has been given up from that time. Juāri is sown after the first few falls of rain, a little later, as a rule, than cotton. People generally sow selected seed from their own fields. Sowing is almost always done by means of a light treble drill,

tifan, though a few Kolāms who have very poor fields sow it with a *wakhar*. In some parts of the District, branches, generally of *babūl* wood, are tied to the back of the *tifan* to cover the seed with soil; this is called *phasāti*. In other parts the light plough which is generally called *wakhar*, but which when thus used is called *rāsni*, follows the *tifan* for the same purpose. Juāri is generally weeded twice with a light bullock hoe, *daurā*, and once by hand. It grows so quickly and so high that weeds are soon unable to gain a footing. The fields need to be watched by night on account of wild animals for three or four months, and by day also to keep birds away from the grain, for one or two months. This watching, *rakhwāli* or *rakhan*, is done by one of the cultivator's servants.

Juāri harvest.

100. The harvest lasts from the end of November till the middle of January. It begins, like most agricultural operations, with a small religious ceremony. The height of the crop may be that of a man on horseback or may be only a foot or two, according to the soil. Each stalk bears one ear or head which may weigh anything up to 10 ounces. The ears, *kanīs* (singular), and *kanse* (plural) in Marāthī, and *bhuttā*, in Hindustāni, are very good to eat even before the crop is quite ripe. The stalk, *dhāndā*, is also edible until it becomes too hard. (Juāri when it first appears above the ground is said to be poisonous to cattle.) In harvest the stalks are cut at the height of a few inches or a foot above the ground, and are left to lie in the field for about a week to dry. The cutting, *kāpne* or *songnī*, is done by men and is paid in kind. The reason generally given for leaving so much of the stalk in the ground is that it hurts one's waist to stoop lower. Some people add, and this looks a more sufficient reason, that the very bottom of the stalk is too coarse for cattle to eat it. When

the juāri is dry the ears are cut off by women, the process being called *khudan*; and the stalks are tied in small bundles, *pendyā* or *pūlya*, by men. The stalks are then stacked and the ears are carried to a threshing-floor, *khalā*, where they are left a few weeks longer to become dry enough for threshing, *tudawan*. In many villages a part of the common land is set apart for this work, *khalwādi*, and some people at least are able to do all further operations quite near their houses; others have to do everything in the fields, two or three cultivators often using the same threshing-floor. This floor is circular. Weeds and grass are removed and the ground is hardened by being watered and beaten with mallets or trodden by cattle. It is then smeared with cowdung and swept clean when dry. A pole is fixed in the centre, several cartloads of grain are spread out on the floor, and bullocks—sometimes, but rarely, muzzled—are harnessed in a row and made to walk round and round upon the heads of grain till they are properly trodden out. Occasionally, for lack of bullocks, carts are driven round upon the grain. The juāri which is to be used for sowing is selected and kept in the ears in a dry place till the sowing season, and is then threshed with mallets. There are no threshing machines and no winnowing machines. For winnowing, *upannā*, a man stands a few feet above the ground on a windy day and a second person hands up to him baskets of grain and chaff from the threshing floor. He pours out the contents with his hands as high as he can reach, and the wind carries the chaff away from the grain. Almost all over Berār juāri is stored in pits (*pewa*) in the ground, but it gradually gets spoilt by this method. In Dārwhā tāluk it is kept in large bins or in sacks above the ground, and this way is said to be satisfactory.

101. The amount of juāri sown varies from 1 to 2

seers an acre. For instance, if the ground is stony more seed is sown because the stones are thought to destroy some seed. Extra seed is also sown if the cultivator happens to want *karbī* for fodder more than grain. No standard outturn has been fixed for the District, though in 1899 the Director of Agriculture estimated the annual outturn for the whole of Berār at 600 lbs. an acre. Besides this there would be perhaps 200 bundles of *karbī* and a certain amount of chaff.

Seed and outturn.

Tūr.

102. Tūr occupies an area less only than juāri and cotton. It is shown in the returns as having more than 120,000 acres, but this is probably an over-estimate. It is always sown together with cotton, but the proportion of tūr sown is decreasing in order that there may be more space for cotton, which is a more profitable crop. Tūr is an important grain food.

Wheat.

103. Wheat, *gahū*, is the most important spring or *rabi* crop. Its average area during the last five years has been 71,000 acres. On good black soil, with a fairly heavy rainfall, wheat is more profitable even than cotton, but it is not profitable on light soil or with a poor rainfall. People sometimes plough up a cotton crop which has failed through an untimely break in the rains, and sow wheat or some other *rabi* crop instead. There has been less rain for the last twelve years than there used to be formerly. Wheat is still grown largely in Wūn tāluk, in parts of Pusad, and in Yeotmāl tāluk below the *ghāts*; but upon the whole its cultivation has decreased by over a third in the last twenty years. Wheat is the staple food of some immigrants from the north of India, and in the aggregate a large quantity is consumed in the District; but very little wheat is eaten by individual natives of this part of

India. The kinds mostly grown are *kāthi*, *bansī*, and *haurā*. *Kāthi* is much the most common. It is hard, red, bearded wheat. In the Central Provinces it is called *kāthā* and *kathia*. *Bansī* is grown to a less extent, and only on good soils. It is white and softer than the others. *Haurā*, which is grown least of all, is hard, white, and bearded. Wheat can be grown repeatedly in the same field without any rotation. The soil is ploughed with the *nāgar* if there is much grass in it, but otherwise only with the *wakhar*. This ploughing is done once to remove the stumps of the last harvest, once in the hot weather, and again every two or three weeks in the rains, so that absolutely no weeds are left in the fields. Sowing begins in the *Swāti Nakshatra*, in October. If the soil is lumpy, *dhawalī*, a *wakhar* upside down is drawn across it to break up the lumps. Otherwise a log of wood, *pathāl*, is hauled across it. The seed is sown through a heavy double drill, *mogdā*, drawn by three pairs of bullocks. Rain is wanted till the *Hasta Nakshatra* or asterism, in the middle of September, for *rabi* crops to be thoroughly good; but there are very fair crops in the present season, 1907-08, though there has been practically no rain since August. The standard or normal outturn of wheat in the Central Provinces is 550 lbs. an acre.

Linseed and gram.

104. Linseed and gram are the other important spring crops. Linseed, *jawas*, has during the last five years had an area of close on 50,000 acres, more than half of which has been in Wūn tāluk. The average in Dārwhā, where very little *rabi* is grown, was less than 700 acres. The area under linseed has diminished even more than that under wheat. Gram (Marāthī *harbarā*, Hindustāni *chanā*) has covered about 40,000 acres on an average. Its acreage has increased a little during the last twenty years

but at a less rate than general cultivation. All the *rabi* crops together form only a small fraction, something less than one-tenth, of the total crops of the District.

Diseases and insect pests.

105. All crops, but especially cotton, are attacked by various diseases. Some of these are caused directly by bad weather but most by insects, though again the insects often spread in dry weather and are killed by rain. Cultivators have names for most of the diseases and for some of the insects, but occasionally, when the insect lives inside a knot of leaves or inside the boll or stem of cotton, they seem not to know that there is an insect present at all. They do very little in the way of remedying diseases but merely wait for a change in the weather Cultivators often leave the stalks of an old crop in their fields for some time while they are busy about threshing or social matters—for instance the chief marriage season comes just after the cold weather harvest. According to Mr. H. Maxwell-Lefroy's 'Indian Insect Pests,' it appears that this and other vegetation greatly helps injurious insects to live from one season to another. The same book, besides giving special remedies for different diseases, seems to suggest as a general remedy that affected plants should be burnt directly a disease appears in a field. Otherwise the insects increase in those plants and spread to others and so cause much greater loss. Rust, *gerua*, in which the plant becomes red all over, often follows a long break in the rains. Cultivators sometimes say that rust will come if the sky is red at the Polā festival in August.

Fruit trees.

106. Very little fruit is grown in the District. There are one hundred and sixty acres of guavas, red and white; eight of plantains, fifty of oranges, and three of sour lime, all

irrigated. There are also a certain number of mango trees and groves in the fields.

Agricultural implements.

107. The chief agricultural implements are the *wakhar*, *nāgar*, *tifan*, *mogdā daurā*, and *dhundā*. The *nāgar* is a plough for deep ploughing. It consists of a very rough share fixed into a heavy wooden body. The share is called *kushā*. It is simply a pointed iron bar about three feet long and an inch square. The part of it which projects below the body of the plough, *dātā*, is about six inches long. It points downwards and forwards. The *nāgar* is used for the breaking up of new land, for clearing a field of weeds, and very occasionally for sowing juāri. In some parts, especially where there is *khundā* grass, the land is ploughed with the *nāgar* every year. In others the *nāgar* is used only once in five or six years, or even at greater intervals. It is generally drawn by two pairs of bullocks. The *wakhar* is a surface-plough. It can be turned into a drill by a bamboo tube, *sartā*, being attached to it. Branches of wood are also sometimes tied behind it to brush earth over the seed. The *wakhar* consists of an iron share called *phās*, and a flat block of wood called *jānkhud* or *jānola*. The *phās* is an iron blade about nineteen inches long and two or three inches wide. The *wakhar* is drawn by a single pair of bullocks. It is used for removing the roots and stalks of old crops, for ploughing fields intended for *rabi*, and as a drill for sowing cotton only. To remove roots a field is ploughed once lengthways and once across. The *tifan* is a treble drill. It consists of a round wooden basin, *chād*, into which the seed is put; tubes, *nalyā*, through which it descends; round iron drills, *phalode*, through which it falls into the earth; and sockets, *phan*, into which the *phalodes* are fixed. It is drawn by one pair

of bullocks. The *tifan* is used especially for juāri. The *phalode* do not penetrate the soil deeply, but this is not necessary. The *mogdā* is a drill of much the same design as the *tifan* but heavier, and double instead of treble. Two or more pairs of bullocks are needed to draw it. It is used for all *rabi* crops. Some people have on the *mogdā* shares or spikes called *kuchlī* instead of the round *phalode*, the object being to sow the seed deeper. It is said that such deep sowing is not needed unless the soil is either light or dry, but *kuchlī* seem to be more in use now than formerly. The *daurā* is a hoe. It is like a *wakhar* but smaller. It has a horizontal blade about seven inches long and two or three inches wide, and is drawn by one pair of bullocks. It is used to weed the spaces between the lines of cotton or juāri. The bullocks, which have to be muzzled, tread between these lines, and the *daurā* is also guided between them. Weeds left actually along the lines and plants which are growing too thickly are removed by hand-weeding, *nindan*. For cotton the *daurā* is generally used five or six times, and *nindan* is done twice. For juāri the *daurā* is used about three times, and *nindan* is done once. The *dhundā* resembles a *wakhar* and a *daurā*, but is of an intermediate size. It has a blade about ten inches long. One pair of bullocks is enough for it. The ordinary cultivator has all these implements except that in parts where there is little *rabi* he sometimes has no *mogdā* or heavy drill.

Manure

108. Practically the only manure used is the dung of cattle. It is generally collected in heaps through the rains and cold weather, and is applied in the hot weather. Sometimes it is collected in pits instead of heaps, by which means it keeps better; and these pits are kept for three years before use. Cattle dung is the best general manure obtainable, though it has been shown at the Nāgpur

Experimental Station that far better results again can be got by using also a suitable artificial manure. Cultivators know that manure is of great value, but in spite of the great quantity of wood burnt in this District so much dung has to be burnt as fuel that there is not enough left for the land. Fields are seldom manured more than once in three or four years. The ashes of juāri stubble and cotton stalks were formerly largely used as manure in Pusad tāluk.

IRRIGATION.

Irrigation.

109. The area of irrigated land varies from year to year but is always very little. The average of the last five years is just over 10,000 acres, of which more than 8,000 acres are in Dārwhā tāluk. About 500 acres of this, chiefly in Wūn tāluk, are irrigated by means of a channel from a river or tank, *pātasthal bagāyat*. All the rest is irrigated from wells, *motasthal bagāyat*. Only about 300 acres of rice land are irrigated from rivers or tanks, and all the remainder is garden land irrigated from wells. Almost every village of any size has one or two patches of such garden land, with plantains and other fruit and vegetables growing in it. Many of the rivers contain water for only a part of the year, and others have such high banks that they are not suitable for irrigation. At some places, especially at Widul in Pusad tāluk, hollows are made in the beds of streams and the water is hoisted up from them in the same way as it is taken from a well. Superstition prevents people from interfering with some rivers lest the tutelary deity of the river should afflict their womenfolk with barrenness.

CATTLE.

110. According to the latest report, that of 1906-1907, the District contains 160,000 bulls and bullocks. The

recent revision settlement reports show in every tāluk an increase of agricultural cattle, which means practically the same thing, upon the original settlement numbers. The increase varies from 9 per cent. in Dārwhā to 45 per cent. in Kelāpur. The returns are possibly not accurate, but there is no reason to doubt that with the extension of cultivation there has been an increase in the number of plough cattle. Intelligent cultivators often say that there are no distinct breeds among these cattle. Sometimes names of different breeds are known, but the names vary from tāluk to tāluk, and contradictory accounts are given of some of the breeds. Such names are *Ghātode* or *Ghātāche*, *Gangthadī*, *Gāwalāne*, *Wadhādchā*, and *Khāndeshī*. The *Ghāt* and *Gangā* bullocks are those bred in the hilly country along by the Pengangā, a neighbourhood which includes Māhur pargana. These hill bullocks are big, strong, heavy animals, especially useful in ploughing. The *Wadhādchā* or true Berāri bullock is smaller but sometimes faster. *Gāwalā* bullocks are also big useful animals. *Khāndeshī* bullocks are mentioned in Dārwhā tāluk as a breed brought from the Murtazāpur tāluk of Akolā District. They are said to be big but not strong, and to be liable to disease of the hoofs. People also think to some extent of the colour of the bullocks, especially bullocks bought for fast road work. Red bullocks are said to be strong. It is the favourite colour in Pusad, while in Digras white is liked better, and in Wūn *lākhābondhā*, or red bullocks with white faces are preferred. Berār bullocks are said as a rule to be better than those found outside the Province. A really good pair harnessed to a light cart, *rengī*, and on a good road trots seven or eight miles in an hour, and can travel forty or even fifty miles in a day. The large fair at Wūn in March is especially a cattle-fair. The value of a bullock may be

Cattle.

anything from twenty-five to four hundred rupees. The class ordinarily used for field work cost from seventy to one hundred rupees a pair. The price of cattle is said to have risen during the last twelve years, but the official records do not bear this out. Bullocks are castrated, *thesne*, at any time after two teeth of the second set have come, that is to say, at about three or four years of age. The operation is generally done by Māngs, but sometimes by Banjārās, Gonds, and Kolāms. Bullocks are generally first harnessed to a plough in their fourth year and begin to do full work in their sixth. Their strength declines from about their tenth year, and they are presently not used at all. It is said that they are usually kept alive by being sent to graze with the other cattle of the village, and by being given a very little *karbī*; but in some villages Hindus sell them directly or indirectly to the butcher. Cattle are at work on the land almost throughout the year. Good grazing can be obtained only from June to November, unless cattle are sent to a forest. During the remaining six months the staple fodder is juāri stalks, *karbī*, though cattle are sent out to graze on days when they are not at work. People also give them cotton seed, *sarkī*, except during the rains when it is supposed to be injurious, juāri chaff (*kutār*), oil-cakes (*dhep*), and gram. Plough cattle are stall-fed for four or five months, from March to July, and cattle kept for travelling are stall-fed all the year round. The food given them is as a matter of fact mostly grown by their owner, but its market value would be about Rs. 20 a month. It is considered that one pair of bullocks should be kept for five *tifans*, that is, for eighteen or twenty acres.

Cows.

111. As a rule cows are kept for breeding only, and all their milk goes to their calves; but cow's milk is thought good for children and invalids and is sometimes drunk by well-

to-do people or made up into *ghī*. Generally people of the higher castes drink buffalo's milk, and people of low castes goat's milk. A good cow costs from Rs. 20 to Rs. 30. Both the price of a cow and the cost of feeding it have risen a great deal in the last fifteen years. The District was reported in 1906–1907 to contain 242,000 cows.

Buffaloes.

112. She-buffaloes are kept for their milk. Male buffaloes are occasionally used for ploughing but are generally thought useless except for breeding. They are commonly allowed to die from neglect. The returns show 108,000 she-buffaloes, but only 6000 male buffaloes in the District. A cow-buffalo gives from one seer to as much as nine seers a day. Two-and-a-half or three seers are ordinarily given. The price of a cow-buffalo varies greatly, but is often from Rs. 60 to Rs. 80. Some wandering castes have great numbers of buffaloes. As far as the records are reliable, it seems that during the settlement period the number of cows and cow-buffaloes increased by about 50 per cent. in Kelāpur and Dārwhā tāluks, decreased by 23 per cent. in Yeotmāl tāluk, and was almost stationary in Wūn and Pusad.

Horses.

113. The number of horses in the District is given as 6500. Several score of these are employed on the mail and tonga services between Dhāmangaon, Yeotmāl, and Dārwhā. A very few people have comparatively good ponies for riding or keep springless carts, *rengīs*, drawn by a pair of ponies. The chief use of horses is for travelling in the rains, when the roads are mostly impassable to carts. At other times a few Rohillās ride on their money-lending rounds, and a few other people on miscellaneous business. In each of the towns there are one or two Kāthiawār ponies worth about Rs. 200. Ordinary

ponies vary in value from Rs. 20 to Rs. 75. They are generally very small and look wretched animals. A government stallion was kept in the District from 1885 to 1891 in the hope of improving the breed, but people made so little use of him that he was removed. The ordinary country pony, however, can travel forty miles in a day. The rider often sits on a mass of cushions instead of a saddle, and men and women both ride astride. Relays of tonga ponies can travel from eight to ten miles an hour on the made roads. There are the ordinary ideas about lucky markings. For instance, a horse is lucky if it has a white face, four white stockings, the white of both eyes showing, or a ridge of hair in the form of an inverted T at the base of the windpipe; unlucky if it has a face partly white, white markings on one, two, or three legs, or the white of only one eye showing, and otherwise generally neutral.

Small stock.

114. There are said to be 116,000 goats and 45,000 sheep in the District. The return is especially doubtful because natives often fail to distinguish between sheep and goats. Goats are kept by all castes, though their milk is only drunk by the middle and lower castes. Muhammadans and many Hindus eat their flesh. Country blankets are made of sheep's wool. Donkeys are kept by Waddars, Bhoīs, and Kumhārs. They are hired out at from three to five rupees a score, and carry bricks, tiles, sand, and things in panniers. Pigs are kept by the very lowest castes. They are exceedingly dirty feeders. Mahārs will not touch pig, some of them identifying it with the Black Dog by which they swear in the law courts.

Cattle diseases.

115. Ordinary cultivators have little knowledge about cattle diseases. Banjārās and Gaolīs are said to understand them. Village officers are obliged to report the outbreak of any

epidemic, and veterinary assistants visit infected places. Veterinary hospitals have been opened and assistants stationed at all the tāluk headquarters. The most serious diseases are rinderpest, foot-and-mouth disease, anthrax, and black-quarter.

CHAPTER V.

LOANS, PRICES, WAGES, MANUFACTURES, TRADE, AND COMMUNICATIONS.

LOANS.

Government loans.

116. Money is advanced to cultivators under two Acts, the Land Improvement Loans Act and the Agriculturists' Loans Act. Both kinds of loans are generally called *takāvi* advances. The Land Improvement Loans Act, in either its original or its amended form, has been applicable to Berār since 1871. It is meant to help people to make permanent improvements on their land. In one year, 1884–85, Rs. 32,200 were lent under this Act. For four years, 1887–1891, no loans at all were made. (The figures can be given only for the four tāluks of the old Wūn District.) In the chief year of the first famine, 1896–1897, Rs. 10,600 were issued, and there would have been much more but for a misunderstanding connected with a letter from the Government of India. In the chief year of the second famine, 1899–1900, Rs. 20,920 were issued. These, however, are all extraordinary variations, though no special reason can be given for the very large issue of 1884–1885 or the complete absence of loans a few years later. There are similar small changes from year to year, but the total amount is now generally between Rs. 2000 and Rs. 7000. No general tendency to rise or fall can be traced from the figures of the last twenty years. The amounts issued for different purposes also vary greatly from year to year; and probably the purpose is often, by mistake, wrongly entered. In 1884–1885, when such a very large amount was issued,

it was almost all for wells and tanks. There is generally something lent for these works, but it is seldom very much. Sometimes a great deal is given for the reclamation of land, but again there are sometimes two or three years together in which nothing is lent for this purpose. For many years (till 1895) nothing was ever lent for removing stones, but since the famine of 1899–1900 this has usually been the most popular object. The Agriculturists' Loans Act came into force in Berār in 1891. It is meant to give temporary help to cultivators. Loans are made for the purchase of plough cattle and seed. In the two years of the 1899–1900 famine over Rs. 23,000 were issued, but the annual total has often been below Rs. 1000. The average of the five years 1901–1906 was just under Rs. 1300. The total land revenue of the District is over Rs. 10,00,000. A considerable fraction of the total number of cultivators borrow money at one time or another for purposes recognised by the Acts, and with security which would be approved by Government. It is clear that they almost always prefer to borrow from a moneylender, paying perhaps twelve per cent. interest, rather than from Government at six per cent. The chief reason seems to be that there is still great delay in getting the money from Government, or at least so the people think. It is also believed that certain subordinate servants of Government exact irregular fees while inquiries are being made.

Private loans.

117. Private loans fall at once into two great classes, loans at interest and loans on *sawai*. In the former case interest, *wyāj*, is calculated monthly. The lowest rate charged is when one well-to-do moneylender borrows from another. The

common rate in such a case would be eight annas a month, that is, six per cent. per annum, though lower rates are known. Cultivators who borrow on their land have to pay more, ordinarily one rupee a month, or twelve per cent. per annum, though the rate varies from twelve annas to two rupees a month. A poor man who can offer as security only his house and personal effects has to pay more again, and anyone who borrows from a Rohillā, most of all. Rohillās are said generally to lend not more than five rupees and to demand the repayment of double what they lend, even though the loan is only for a few weeks or months. *Sawai* is a system by which the borrower must repay one-quarter more than he received, whether he makes the payment immediately or only after a long interval. The loan, however, is generally taken for seed-grain or for food while the crops are in the ground, and is repayable at harvest. There is sometimes the further condition that if repayment is not made by a certain date interest shall be charged on the total sum. *Sawai* is said to be less common now than formerly. It is practically never used except for sums of less than one hundred rupees lent to poor people; but it is common among the poorer cultivators, men who have only two or three pairs of bullocks. The rule of *dāmdupat* is enforced against Hindus by the civil courts all over Berār, though it does not apply to Muhammadans, and though some Hindu moneylenders in this District say that they do not recognize the practice. The rule is that for however long a period interest may have been accumulating, a decree cannot be given for a total exceeding twice the sum originally lent. There are ways of evading this. One or two firms of moneylenders when giving a loan make a deduction from the principal advanced of as much as two rupees out of fifty in the name of Bālāji Sāhib, that is, nominally for religious purposes,

but charge interest on the full sum and demand repayment in full. In Pusad a similar deduction used generally to be made in the name of *wārpattā*, or *wārnāwatī*, and this is still sometimes taken from very poor people, but the general custom now is to make no deduction at all.

Indebtedness of cultivators.

118. It is said that perhaps three-quarters of the cultivators of the District are in debt, but the debt is very seldom burdensome. During the last two or three years indebtedness is said to have increased in some parts because there have been poor seasons, but cultivators generally free themselves with a good season. Debt is incurred both for expenses of cultivation and for marriage and other ceremonies. The chief definite expenses of cultivation are sowing and weeding, the latter being the more serious. Cultivators usually sow their own juāri but often borrow either money or seed for cotton and for *rabi* crops. On the Wūn side they commonly borrow and return the seed itself at either *sawai* or *nīmi sawai*, that is, returning either one-quarter or one-eighth more than they received. On the Dārwhā side they borrow money to buy seed and return either money or seed at market rates. The term *lāwani* is sometimes used to mean any loan of seed to be repaid in money, and sometimes to mean a loan to be repaid in kind at a fixed rate. In the former sense it is contrasted with a loan *biyāne*, to be repaid in seed, and is very common in the west of the District. In the latter sense it has been very uncommon since the famine of 1899–1900, when it caused great hardship. Crops are never bought in advance. The cultivator usually takes his cotton to a cotton market or ginning factory and sells it at the current rate; and he is willing to go a great distance in order to get a good price; but cotton is sometimes sold to agents who visit

cultivators in their own villages. Marriage ceremonies form a serious cause of such indebtedness as exists. The parties, or their parents, feel that a certain number of relatives must be invited and a certain degree of display made. Both parties often share equally. The actual cost varies immensely. A Kunbī sometimes spends on a single ceremony as much as his total income for twelve months. In some places two or three times as much has to be spent on a widow re-marriage, known as *pāt*, *mohatīr* or *gandharwa*, as on an ordinary marriage or *lagna*, in order, it is said, to overcome the woman's reluctance. Brāhmans and Mārwāris spend on a larger scale again; but marriage expenses are said not to be increasing. Indeed a few months ago a meeting of Mārwāris held at Amraoti lowered the scale of ceremonies for the caste throughout Berār by one-half. The new scale has already been put in practice, but it is not yet clear whether it will be maintained. Less jewellery is perhaps worn now than twenty or thirty years ago, but coats, shoes, and stockings are far more common than formerly, and new fashions in head-dress and in other details have been introduced. The expense of ordinary dress has in this way much increased. In yet earlier days, before the Assignment, people used to try to conceal such wealth as they had. The condition of the cultivating classes is thus thoroughly healthy. The District contains some hundreds of Izārdārs, people who about forty years ago received whole villages in semi-proprietary right. Many of them originally took their villages under considerable official pressure. As a rule the value of the villages has increased altogether out of proportion to the amount spent on them. The famine of 1899–1900 was felt severely in Pusad Tāluk but comparatively lightly in other parts of the District. Some individual cultivators must have suffered seriously, but on the whole very little

lasting harm was caused. There has been no occasion in the District for proceedings for debt-conciliation.

119. Among moneylenders of position the most conspicuous are Mārwāris, but there are also numerous Komtīs and a few Brāhmans, Khatrīs, Kunbīs, Telis, Sonārs, and Muhammadans. They are all landholders. Half a dozen names of men equally prominent could be given for each tāluk, but there are none so specially important as to require separate mention. There are also numerous small moneylenders scattered among the villages. They are often graindealers, and sometimes cotton dealers. The most petty moneylending is to some extent done by so-called Rohillās, Muhammdans from the Afghan frontier, whose methods are inclined to be summary. A few of them are quite rich. They are said not to have much custom in Pusad tāluk because few people find themselves obliged to borrow from such formidable creditors. In Wūn tāluk it is said that there used to be a number of Rohillās but there are none now because the Kunbīs beat them and drove them out. This does not appear probable, but there are in fact few Rohillās in the District.

Moneylenders.

PRICES.

120. It is very difficult to get reliable information about prices, mainly because returns are not made with sufficient intelligence. The chief sources of information are the Settlement Reports, the Revenue Administration Reports, and the official returns of 'Prices and Wages in India.' In the case of juāri, the most common of all the articles concerned, there is sometimes over 100 per cent. difference between the figures of the three authorities. The Settlement Reports are probably the most trustworthy, but even they are certainly often wrong,

Price of juāri.

their information being chiefly drawn from returns, formerly badly checked, in the different tahsīl offices. A difficulty also occurs in choosing representative periods. The first Settlement Reports were written between 1872 and 1874. They give prices for the preceding ten or twelve years for Yeotmāl, Dārwhā, and Wūn. The average price of juāri was 20 seers (of 2 lbs.) in Wūn, and 25 in Yeotmāl and Dārwhā. The Revision Settlement Reports were written thirty years later, between 1900 and 1905. They give the average prices for the last ten years of that period as varying from 18 seers in Wūn to 23 in Pusad, or if the two famine years be omitted on account of being so exceptional, as being from 20 to 25 seers. The average price of juāri was therefore very much the same at the end of the settlement period as it was at the beginning. It may be repeated that meanwhile the cultivation of juāri had been extending at the rate of three per cent. a year and population increasing at the rate of one per cent. a year. The price had nevertheless been by no means constant from year to year. The ten years immediately preceding the original settlement were at the time considered a period of high prices. In 1874 the price fell in Wūn to 67 seers to the rupee, and in Yeotmāl to 62. By 1878 it had risen in Yeotmāl to 17 seers. From 1880 to 1886 it was generally low, often 40 or 45 seers in one tāluk or another; but then in one tāluk, Dārwhā, it rose from 40 to 18 seers in a year. These changes were caused partly by varying seasons within the District and partly by a changing demand outside. Since 1886 the average price of a year has never in any tāluk sunk below 33 seers, or, except in the famine years, risen above 16. Thus the price has become very much steadier during the last twenty years. There used, thirty years ago, to be sometimes twenty seers' difference between the prices of this District and those of other parts of Berār,

or between Yeotmāl and Wūn or Wūn and Kelāpur. In 1875 there was 25 seers' difference between Dārwhā and Pusad. During the last few years there have seldom been more than 3 seers between the four eastern tāluks. Apparently a great market has been opened outside Berār, and the price is steadied from year to year and from place to place by good communications. During the last two years, 1906–1907, the price has risen to amounts varying in different tāluks from 14 to 19 seers for a rupee. In both years the seasons were unfavourable.

Prices of cotton.

121. The difficulty of getting trustworthy statements of prices occurs again in regard to cotton. The question is discussed in the reports of the recent revision settlements of the different tāluks. In each case the Settlement Officer considered that the price of cotton had been falling during the thirty years of the settlement period, but in each case the quotations given by the Tahsīldār showed that it had either remained fairly constant or had risen. In one case the examination of account books on the subject by two enquirers, both official, gave results differing year after year by an average of more than Rs. 40 a *khandī*, that is, by about 30 per cent. The prices given by the Settlement Officers, which are deduced from prices quoted by the Bombay Chamber of Commerce, are probably correct. They refer to the value of average Berār cotton, cleaned but not pressed, in Berār, per *khandī* of 784 pounds. The value was, from 1870 to 1880, about Rs. 190; from 1880 to 1890 about Rs. 164; and from 1890 to 1900, about Rs. 150. The price has fallen because people have deliberately chosen to grow an inferior kind of cotton. The yield is so much greater that this more than compensates for the lower price obtained. During the last two or three years the price has again risen owing to changes in the demand for

Indian cotton. The cultivator sells his cotton by the *khandī* uncleaned, that is, before the seeds have been removed from the lint. Prices in the Yeotmāl cotton market during the last four years have varied chiefly between Rs. 48 and Rs. 55 a *khandī* of 560 lbs. for unginned cotton, and Rs. 120 and Rs. 140 a *khandī* (of the same weight) of ginned cotton; but in 1904–1905 the price of ginned cotton was only Rs. 104. It is estimated that the cleaning or ginning of the cotton turns out nearly three-quarters of the original weight as seed, and a little over one-quarter as lint. The seed, *sarkī*, is of value not only for sowing but also as a food for cattle.

Prices of wheat, linseed, and gram.

122. The cultivation of the autumn crops went on extending while the price of juār was stationary or rose comparatively little, and that of cotton actually fell. The area under spring crops has decreased, while the prices have been rising. So much is clear, though the exact figures are again doubtful. Wheat and linseed were apparently very cheap during the first ten years after the Assignment. The price of wheat in 1862 was 29 seers to a rupee. The average from 1863 to 1880 was between 13 and 17 seers; from 1880 to 1890 it was between 16 and 19; from 1890 to the famine of 1896–1897 it was 13; since 1900 it has been nearly 11. In Pusad it once fell to 34 seers, that is, about 68 pounds to a rupee. It has on various occasions risen to 8 seers, and in some taluks to 7 or even 6. The price of linseed from 1880 to 1890 was between Rs. 3 and Rs. 4 per maund of 80 pounds. From 1890 to 1900 it varied between Rs. 3 and Rs. 5. Since 1900 it has risen to Rs. 7 and Rs. 9. The average price of gram was about 17 seers for a rupee from 1860 to 1890. Since then it has been between 12 and 13. The lowest price recorded was 26 seers in 1876, and the highest was 7 seers in 1878. The price of the last

two years, 1906 and 1907, has been dearer than 11 seers. *Rabi* crops would be very profitable at present prices if only there were a good rainfall, but the last dozen years have been a period of scanty rain.

Miscellaneous prices.

123. Between 1860 and 1900 the price of salt varied between 7 and 12 seers for a rupee, being dearest between 1870 and 1880. Since 1900 it has become almost steadily cheaper. In 1907 the price was over 14 seers for a rupee, the greatest number on record. Local enquiries in the five tāluk headquarters give the following prices for Feburary, 1908. Salt is 16 seers for a rupee in Yeotmāl and Kelāpur, 15 in Wūn, 14 in Dārwhā, and 12 in Pusad. Rice varies from 4 to 9 seers, according to its quality, but the best rice is from 4 to 5 seers. Wheat varies from 6 to 8 seers, juāri from 10½ to 15, and gram (unground) from 7 to 9; while in each case the flour is about 1 seer dearer than the grain. *Ghī* is 1 seer for a rupee or a little dearer; *sarkī* from 18 to 20 seers; gram, *bhusā*, from 10 to 16 seers; sugar from 2½ to 5; *gur* from 4 to 6; and milk from 6 to 8 seers the rupee. A sheep costs Rs. 3, a goat Rs. 4, and a chicken or fowl from As. 2 to As. 8. Eggs are from 42 to 64 for a rupee. It is difficult to form any general conclusion about the relative dearness of the different towns.

WAGES.

Village servants.

124. Every village has a certain number of hereditary village servants. They are not paid by the piece but receive annually from every cultivator a fixed contribution in kind from the edible crops, a payment generally called *balūta* in this District, and often called *hak* elsewhere in Berār. Some perform menial services, some mechanical, and some religious. The list of servants varies greatly from village to village, but generally includes a blacksmith,

carpenter, barber, washerman, and the public menial servants called Kotwāls; and the rates and modes of calculating payment also vary, but the blacksmith often gets from 32 to 65 seers (of 80 tolās) of juāri for each pair of bullocks, that is, for every 16 or 20 acres of cultivated land; the carpenter about the same; the barber from 25 to 40 seers; the washerman from 13 to 16; and the Kotwāls from 25 to 32 seers. Village servants of the lowest grade thus receive enough to live on, and those of higher position receive enough for comfortable maintenance.

Agricultural servants.

125. A cultivator generally needs one man or boy for each pair of bullocks. In the rains there should be a man or boy for each single bullock. These servants act themselves as watchmen in the fields, but day-labourers must be hired for sowing, weeding, and harvesting. Permanent servants are sometimes paid in cash alone, sometimes by being given their daily food and so much cash besides, and sometimes by a stipulated amount of juāri and of money. All three ways have been recognised for many years. If cash only is paid the rate is generally from Rs. 72 to Rs. 96 a year, though it is sometimes as low as Rs. 50. A half, or even the whole, is often paid in advance. If payment is made partly in kind it is usual to give a pair of shoes and a blanket and meals at festivals. So much juāri is agreed on as is expected to make the total payment the same as that which would be given in cash. Wages are said to have been steadily rising. Specially responsible servants, such as men employed to watch money, receive about one hundred rupees a year, but this is no more than used to be paid forty or fifty years ago when, as old men say, Muhammadans and "Pardeshis" or foreigners from the north used to be hired at excellent wages to protect timid masters.

126. Day-labourers (*majūrdār*) in the villages are paid in money for sowing and weeding, but in kind for all harvest work.

Day-labourers.

The rates for weeding vary immensely. If there has been heavy rain with few breaks so that there is great need of weeding being done at once, the rate rises in exceptional cases even to one rupee a day. The usual rate is three or four annas for a woman, and the same, or in some parts a little more, for a man. For cotton-picking the total picked by each woman is divided into so many parts in the evening, and she is given the choice of one part as her wages. At the first picking there are generally fifteen parts made; at the second—which yields more—twenty; at the third perhaps fifteen again; and so on; but the division depends on the richness of the crop. The work is generally done by women because a woman can pick more than a man. Labourers generally store up their earnings for the week till bazar day, and then sell them. The proceeds usually come to three or four annas a day, but a clever picker may earn twice as much as this. The system clearly has two defects. Firstly, the labourers, who have little power of choosing where to sell, and who sell such small quantities, probably do not get as good a price as the cultivator would get himself. Either the cultivator or the picker must lose by the introduction of the middleman who buys from the labourer and sells to the ginning factory. Secondly, it is easy for dishonest labourers to go into the fields by night, pick cotton to add to their store, and pretend that it was all earned by picking. This is done to a serious extent in some villages. A village headman sometimes says that he will not allow any people of a certain caste to live in his village because they are in the habit of stealing from the fields at night. If money wages were paid detection would be easy and the practice would largely stop. Cultivators recognise this, and say

they have money enough to pay in cash, but profess to be unwilling to give as much money directly as the pickers can get by selling their share of the cotton. Women do their field work in large parties. Their hours are from noon to sunset. The wives of cultivators and labourers alike hire themselves out for weeding and picking. There is practically nothing to do in the house during the afternoon. Weeding and picking are both light work and are scarcely ever done except in fine weather.

Wages in towns.

127. The cost of unskilled labour in towns is largely governed by the wages paid in factories for the ginning and pressing of cotton. Cotton gins are generally fed by women. Their pay in Yeotmāl is three annas for a day's work, and three-and-a-half for a night's work. Work upon presses, and oiling machinery, and relating to the miscellaneous needs of a factory is mostly done by men. Some of it requires a small degree of skill. The wages are four or five annas a day, and one anna more for night work for ordinary labourers; eight annas for porters, *hamāls*; and Rs. 9 or Rs. 10 a month for oil-men. Managers seldom admit that they employ children, but in fact they often do employ them to some extent in remote factories. The rate for skilled labour in towns, for instance the pay of carpenters and blacksmiths, has for nearly thirty years been nominally twelve annas a day. The earnings of individuals in fact vary considerably, but this is probably a fairly correct average. Among employés of higher position, the certificated engineers of cotton factories, who are frequently Pārsīs or Muhammadans, get from Rs. 60 to Rs. 125 a month, together with lodging, light, and fuel, according to their qualifications. A fitter gets from Rs. 40 to Rs. 50 and lodging, light, and fuel. The engagement is generally only for the cotton

season, from four to six months. Moneylending or trading establishments are often managed by agents, but even though the annual dealings amount to lakhs of rupees, the agent very seldom receives more than Rs. 500 a year, though Rs. 700 or even Rs. 800 may be paid very occasionally.

MANUFACTURES.

128. The manufactures of the District are of very little importance. Gold and silver workers number about 4000, Dārwhā and Yeotmāl tāluks containing about three-fifths between them, and Kelāpur and Wūn only two-fifths together. The total number is an advance of 1000, or one-third, on the number found thirty years earlier. Ornaments are made by hammering, not by casting. When hollow they are generally filled with lac. Even coolies in factories often wear gold earrings, and the women of the poorer castes often have heavy silver ornaments. Brāhmans commonly wear a gold and pearl earring in the upper part of the ear, some wearing it in the right ear and some in the left. Banjārā women wear a great quantity of armlets and anklets. Ornaments are made almost exclusively by members of the Sonār caste, and out of metal supplied at the time by the customer. The chief kinds are *sarī* (necklace), *kadā* (bracelet), *hās* or *haslī* (children's necklace), *todā* (anklet), *bāli* and *bugadī* (earring), *garsolī* (gold necklace), and *wāki* or *dandwāli* (armlet). The District contains more than 4600 blacksmiths, Lohārs—an increase of more than 60 per cent. in 30 years. They do the iron work required for ordinary agricultural implements. Carpenters number nearly 6800. Their chief employment is making carts and agricultural implements. A fair amount of furniture is made in Yeotmāl town. Houses are occasionally ornamented with carved woodwork. Each tāluk has about 100 oil-presses by which oil and oil

Manufactures.

cakes, *dhep*, for cattle are turned out. In the whole District there are about 100 looms for woollen goods. They are largely in the hands of Dhangars and Mahārs and make coarse blankets. Looms for cotton number more than 800, of which over 500 are in Dārwhā tāluk. They are used by Koshtīs, weavers, for coarse cloths. A few hand-looms have recently been set up at Godhni, three miles south of Yeotmāl, under the special patronage of political enthusiasts. At Wūn cotton fabrics are stamped for use as table cloths and floor-cloths, some of the operators being able also to do rough hand paintings on cloths. At Ner, in Dārwhā tāluk, dyeing is carried on.

Cotton factories.

129. Cotton-ginning, to remove the seed from the lint, used to be done solely by hand-gins, *hāt-reche* (always worked by women). It is now done chiefly by means of steam gins, but the District still contains some thousands of hand gins, the seed from which is preferred for sowing. The number of steam factories according to the legal definition of the term is 40. They apparently have a capital of more than Rs. 20,00,000, and employ about 3500 hands. There are also other establishments which are factories according to the ordinary use of the word, but on account of working less than a certain number of days in the year they do not fall within the legal definition. Of the 40 factories mentioned, 32 are for ginning and eight for pressing cotton. Most of them have been built within the last ten years. All the towns and some smaller places have their factories. A certain amount of cotton is brought to factories within the District from the Nizām's Dominions, and a good deal is taken to factories at Warorā, Hinganghāt, Kāranjā, and other places outside the District, cultivators making long journeys to secure a good price. Work is seldom kept up through the night, and accidents are very rare.

130. The weights and measures of the District are in a state of hopeless confusion. It would be no very serious exaggeration to say that every article has its own table and every market town gives the tables its own meaning. Thus at Pusad juāri is sold by measure, *māpāne*, and a maund, (*man*), means 96 seers (*ser*). Wheat, gram, and rice are sold by weight, *wajanāne*, and a maund means for the first 97 seers, for the second 103, and for the third 109 seers. At Pusad 80 tolās make a seer, and 480 tolās a *pailī*. At Dārwhā a seer contains 42½ tolās, and a *pailī* 170. At Yeotmāl a *pailī* has 160 tolās, at Pāndharkāwadā sometimes 110 and sometimes 115, and at Wūn 120. Besides this special terms are in use for one article but not for another, or in one village but not in the next; and the actual weights and measures in the shops are often designedly or accidentally inaccurate. Careful enquiries about the meaning of every term used are needed whenever strangers raise any question about quantities. This confusion seems to be generally recognised as an evil, but people feel unable to remedy it themselves. It is impossible to give either a complete or a representative list of these tables, but some of the terms in ordinary use are given. In tables of weight common terms are *tolā*, *chhatāk*, *ser*, *sawāser*, *adsadī*, *pāsri*, *dhadā*, and *man*. In tables of measure they are *tolā*, *ser*, *pailī*, *kudawa*, *man*, and *khandī*. For precious metals the scale runs *gunjā*, *wāl*, *māsha*, and *tolā*. Cotton has a special scale—*ser*, *man*, *bojhā*, and *khandī*. At Yeotmāl cotton market it has been fixed for both cleaned and uncleaned cotton as—2 lbs. make 1 *ser*; 14 *sers* make 1 *man*; 10 *mans* make 1 *bojhā*; and 2 *bojhās* (or 560 lbs.) make 1 *khandī*. The only point of agreement between the different systems is that a tolā is almost universally considered to mean the weight of a rupee, though again

Weights and measures.

goldsmiths are said to insist that the rupee must not be quite a new one. In measures of length and depth English terms are largely used when precision is needed, and the more important vernacular terms are made to correspond with certain English units. Thus 1 *hāt*, hand, or more properly forearm, measured from the tip of the middle finger to the inner bone of the elbow, is considered exactly 18 inches. A *wār*, the term being used for measuring cloth, and a *gaj*, a term used in other cases, are each considered exactly one yard. Other terms are *bot*, finger, meaning generally the breadth of a finger, but sometimes also the length on the inside of the middle finger; *tasu*, meaning the breadth of two fingers and considered to be one-twelfth of a *hāt*; *wit*, a span, considered to be one-half of a *hāt*; and *kawatal*, the space a man can cover with his arms outstretched. In speaking of depth the word *purush*, man, is used with the meaning of the height to which a man can raise his hands; and the word *hattī* meaning the depth of water required to drown an elephant, the exact depth needed being admittedly uncertain. In measures of area there are 40 *gunthās* in an acre, and about 4 acres in a *tifan*. The word *bīgha* was formerly used, meaning apparently a little less than an acre; but the word is not used now.

Markets.

131. Weekly markets are held at 116 villages in the District. The more important markets, those at which the weekly sales are on an average above Rs. 1000, are Yeotmāl, Bābhulgaon, and Akole, in Yeotmāl tāluk; Ghātanji, Wādhona, Pāndharkāwadā, Rālegaon, Kāp, Jhādgaon, Sāngwi, Pārwi, Mohoda, and Bāri, in Kelāpur tāluk; Digras, Dārwhā, Bāri Khurd, and Lohi, in Dārwhā tāluk; and Pusad and Umarkhed, in Pusad tāluk. Wūn tāluk contains only 11 market towns, and at none do the sales exceed Rs. 800. The articles sold are grain, cloth,

cooking-pots, vegetables, groceries, and miscellaneous articles. Cattle are also sold at Yeotmāl, Bābhulgaon, Ghātanji, Wādhona, Digras, and to a less extent elsewhere. The total weekly sales at Ghātanji amount, according to the imperfect statistics available, to Rs. 37,000, of which Rs. 20,000 are for cattle. At Wādhona, a village held on *izāra* tenure, the sales come to Rs. 30,000, half being for cattle. Digras has total sales of Rs. 13,000, and Dārwhā and Yeotmāl sales of more than Rs. 5000. The District Board provides buildings and wells and plants trees at the larger markets. The money is raised by a bazar cess levied in markets where the average attendance is over 200, and the annual sales more than Rs. 200, the rates running from one-quarter anna to three annas a week both for stalls and for livestock. The rate payable depends solely upon the kind of goods for sale, as people are unwilling to pay extra for a place in a covered building or even for the advantage of a seat on a platform (*chabūtra*). The cesses are collected by contractors, who buy the right at an annual auction.

Fairs.

132. Annual fairs are held at 13 villages in the District—Asegaon and Dattāpur in Yeotmāl tāluk; Warhā, Jagjai, and Anji Jāgīr, in Kelāpur tāluk; Wūn; Adgaon, Ajantī, and Tarnoli, in Dārwhā tāluk; and Moho, Dhānoda, Shembal-Pimprī and Dhānki, in Pusad tāluk. The Wūn fair is the most important in Berār. It lasts for about a month, beginning on Shivrātri, that is, generally in March. It is held at the temple of Rangnāthswāmi or Sheshashai, an incarnation of Mahāvishnu or Krishna, just outside the village. The fair is said to date only from 1848. During the last ten years it has repeatedly been stopped on account of plague; but in 1901 and again in 1904 the attendance was 10,000 or 15,000, and the sales of cattle and goods were more than Rs. 1,00,000.

The fair at Moho is said sometimes to be well attended, but fairs in Pusad tāluk were stopped for some years recently on account of plague, and it is impossible to say what the normal attendance is. The other fairs mentioned are small ones—some of them very petty. Charges of the nature of bazar dues are levied at fairs.

TRADE.

Trade.

133. No railway passes through the District, and trade is not concentrated upon any single road. No means therefore exist for estimating the volume of trade. One point only is clear. Practically all the cotton grown in the District is exported. Its value alone must be many times the total land revenue. The main channels of trade are the roads leading to the railway, that is to say, firstly the made roads between Pusad and Akolā, Dārwhā and Murtazāpur, Yeotmāl and Dhāmangaon, and Wūn and Warorā; and secondly the country roads leading from Pusad tāluk to the Godāvari valley line, and from Kelāpur and Wūn tāluks to Hinganghāt on the Wardhā valley line. Country roads of some importance also lead south into the Nizām's Dominions and convey traffic right across the District to the Great Indian Peninsula main line. It is noteworthy that in each of the years 1905 and 1906, though the seasons were somewhat unfavourable, the raw cotton put upon the line at the single station of Dhāmangaon amounted to about 600,000 maunds and was worth about Rs. 110 lakhs. A considerable fraction of this must have come from Yeotmāl District, but the relation of that fraction to the total exports, whether of the station or of the District, is too uncertain for useful calculations to be made. Judging by the statistics collected at Dhāmangaon station the other

most important exports are juāri, gram, cotton-seed, and hides; but the total value of all the other exports put together is seldom as much as one-tenth of the value of the cotton. Similarly, the chief imports seem to be European piecegoods, rice, iron and steel goods, refined and unrefined sugar, wheat, timber, kerosine oil, betel-nut, cocoanuts, chillies, salt, gunny bags and cloth; and, for the last few years, liquors. The alcoholic liquor brought to Dhāmangaon both in 1905 and in 1906 was worth Rs. 15,00,000, but owing to the special arrangements made under the excise system little can be deduced from this fact. The total value of each of the other imports mentioned is sometimes over and sometimes under Rs. 1,00,000; but in no case is the value ever as much as Rs. 7,00,000. In the case of some articles it occasionally sinks to Rs. 10,000. It is curious that gram and pulse are both exported and imported, with an excess of imports in some years, and an excess of exports in others. In 1906 the imports of gram and pulse were worth over Rs. 1,00,000 and the exports over Rs. 8,00,000, though there were no great variations in the crop in the two agricultural seasons involved. Chillies are also exported in a proportion rising to one-fifth or one-third of the imports. The large imports of iron and steel goods clearly point to a great extension of the use of machinery, largely in cotton factories. Timber is imported for building as the forests of the District supply little but fuel. The imports of the various forms of sugar are alone generally one-fifteenth of the value of the cotton exported. Trade with places outside the District is largely conducted by Mārwāris and Cutchīs. It is significant that the number of Cutchīs in the District is steadily increasing. It is their practice to close their shops and return to their homes for some months every year in the rains.

COMMUNICATIONS.

Railways and roads.

134. No railway runs through the District. The Great Indian Peninsula line from Nāgpur to Bombay passes at a distance varying from four to sixteen miles from the northern border, and the Warorā branch line comes within seven miles of the eastern border. Good roads connect all the tāluks fairly directly with one or other of these lines. It is proposed to make a railway line right across the District especially to open up the coalfield in Wūn tāluk. The roads fall into three classes according to whether they are under the care of the Public Works Department, under that of the District Board, or country roads. Among the roads which are under the Public Works Department about half are metalled, and about half merely surfaced with gravel or a similar material. They are all partially bridged and drained. That is, they are broad roads with a surface which is generally good except where the traffic is very heavy, and they have either bridges or stone causeways at every nullah (stream bed). They are almost all completely planted with trees. Such roads have been made firstly from Yeotmāl to Dhāmangaon, to Wūn, and to Dārwhā; secondly from Wūn to Warorā; thirdly from Dārwhā to Kāranjā; fourthly from Pusad to Bāsim; and fifthly from Khandāla upon that road to Umarkhed. The road from Yeotmāl to Dhāmangaon is 29 miles in length, 21 miles within Yeotmāl District and eight in the Chāndur tāluk of Amraoti District. It descends the *ghāt* in the sixth mile from Yeotmāl and crosses the Bembalā river by a fine bridge in the fifteenth. It connects Yeotmāl directly with the main line on the north. It is estimated that nearly 16,000 carts of pressed cotton, containing five bales each, pass along the road in an ordinary cotton season.

The road to Wūn is 67 miles in length, about half of it being metalled and the other half surfaced with *muram* or gravel. It passes south-east across Yeotmāl, Kelāpur, and Wūn tāluks. There are inspection bungalows at Jodmoho, Runjhā, Kāranjī, Māregaon, and Wūn. A branch from Umrī connects the main road with Pāndharkāwadā, the headquarters of Kelāpur Tāluk. Much of the country is very rough. In Wūn the land is fertile black soil. The road passes through two forests, and panther and chītal deer are sometimes met actually upon it. The Yeotmāl-Dārwhā road runs to the south-west, and is 27 miles long. It descends a *ghāt* in the fifth and sixth miles. There are inspection bungalows at Lārkher and Dārwhā. Wūn is connected with Warorā, in Chānda District, by a road about 16 miles in length which crosses the Wardhā river, the boundary of the District, by a ford six miles from Wūn. It brings Wūn tāluk within easy reach of the railway. Dārwhā has a road running 24 miles north-west to Kāranjā in Murtazāpur tāluk, 15 miles being within Dārwhā tāluk. Kāranjā is an important town, and also is connected with the main line of railway at Murtazāpur, 21 miles to the north. Pusad tāluk formerly belonged to the old Bāsim District. A road partially metalled, but for the most part only surfaced with *muram*, connects Pusad with Bāsim, a distance of 39 miles, of which 20 miles are within Pusad tāluk; and then passes north to the railway at Akolā, a total distance of 91 miles. Khandāla is ten miles distant from Pusad upon this road. From Khandāla a road runs south-east across Pusad tāluk to Umarkhed, a distance of 31 miles. There are bungalows at Khandāla, Sāwargaon, and Pārdi. The cost of construction of a road surfaced only with *muram*, and only partially bridged and drained, is generally about Rs. 2500 a mile; and the cost of maintenance of either a metalled or a gravelled road is

usually about Rs. 300 a mile annually. Besides these there are roads maintained by the District Board from Yeotmāl to Kalam, 14 miles; from Lohāra (three miles from Yeotmāl) to Lāsdina, five miles; and for shorter distances in a few other places. Such roads are inferior to those under the Public Works Department. Their cost of maintenance is about Rs. 200 a mile.

Country roads.

135. There are thus a little over 200 miles of made road in the District. There are also some thousands of miles of country roads. The difference in mileage shows that local traffic chiefly depends upon country roads. These are all shown on the village maps, and the Revenue Courts prevent encroachments upon them. Their width varies from 20 to 30 feet. The District Board spends a small amount in making and repairing causeways at awkward stream-beds, on the more important roads; and patels are supposed to see to very trifling defects in them, but on the whole such roads are left almost untouched year after year. They are almost impassable to carts for a great part of the rainy season, that is, from June to September. People travel then on foot or on horseback. There is, however, little occasion for traffic except during the harvest, that is, from November to March. By that time, owing to the long interval of dry weather, country roads can become quite good. Their quality depends chiefly upon two conditions. Firstly, the soil of the District is in parts very rocky and stony, and in parts absolutely free from stones; and there are all grades of stoniness between these extremes. Secondly, some roads pass through the middle of fields, and are ploughed up and harrowed every year with the rest of the field; while some pass through uncultivated land, and are never ploughed up. Most of the roads which go across very stony country have been partly cleared of

stones, but almost all of them are rough, and some exceedingly so. If a road is free from stones but is not ploughed up annually there come to be deep and broken ruts which make it permanently somewhat rough. If it is both free from stones and gets ploughed up and levelled every year it makes a soft but quite good road. Unfortunately a great part of the District is rough and stony, and many of the roads are never ploughed up. There is occasional difficulty at stream-beds and even on account of overhanging trees ; but it is seldom serious.

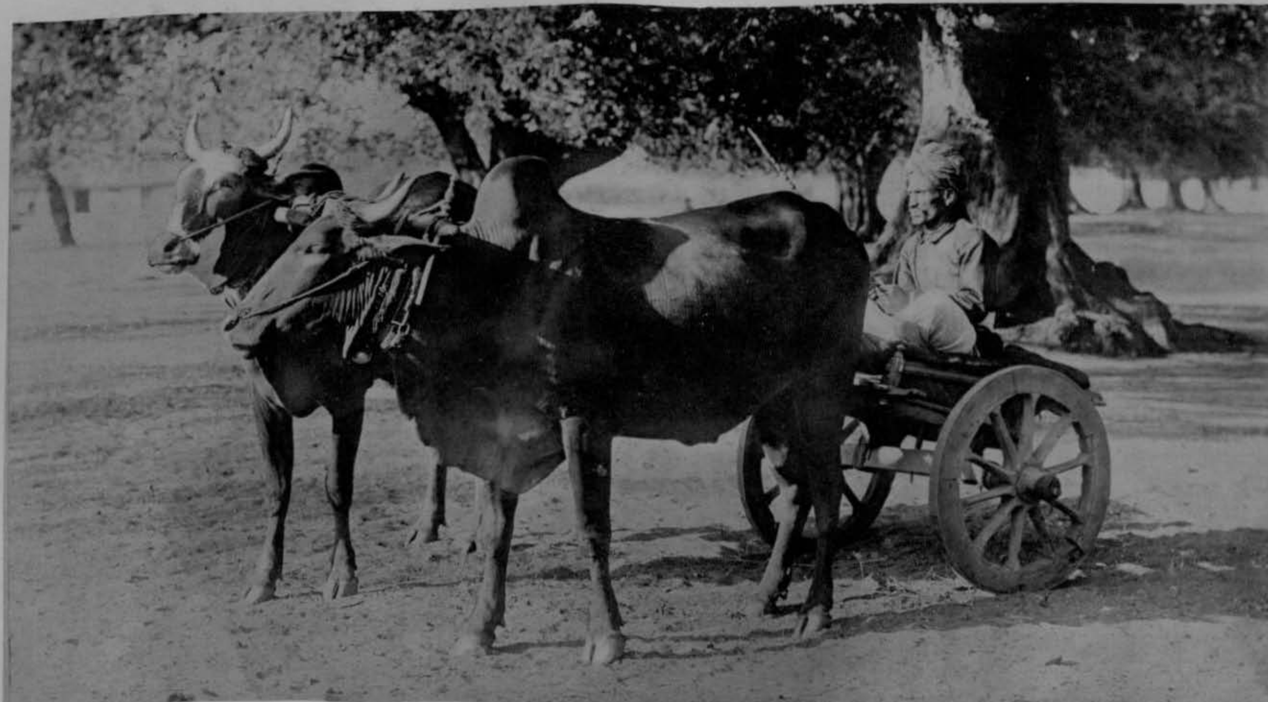
Development.

136. This state of affairs is an immense advance upon that of thirty or forty years ago. The greatest change was made by the opening of the Bombay-Nāgpur railway in 1866. Before that cotton used to be taken on pack bullocks about five hundred miles to Mirzāpur on the Ganges or to Bombay. A common way of calculating the length of a journey was by the number of cart axles broken in performing it. A long journey was one of so many hundred axles. Yet for some time after the railway was opened there was not a single properly made road in the five tāluks. When the original settlement was made, from 1872 to 1875, there were merely partially metalled roads from Yeotmāl to Talegaon in Chāndur tāluk and to Kalam. The Yeotmāl-Dhāmangaon road was under construction. The Settlement Officer noted about Pusad tāluk : ' Owing to the present impracticability for general ' cart traffic of the hills which run through this District, ' the people are dependent almost entirely upon the pack ' bullocks of the Brinjārees (Banjārās) and such camels as ' are procurable.' In 1870 there were only 678 carts in the whole of Pusad Tāluk. The Gazetteer of 1870 adds : ' Many of these carts have stone wheels ; of the remainder ' the greater part require four bullocks to pull them when ' empty. These carts are only used to bring in the crops

'from the fields; pack-bullocks, buffaloes, and camels are 'the ordinary carriage used.' There are now about 5500 carts in Pusad, though the present tāluk is smaller than the old one; and none of them need to be too heavily built for one pair of bullocks to draw them. At the same time there is room for much further improvement. Only very rough country roads as yet connect Dārwhā with Pusad, so that in the rains District Officers visiting Pusad need to go through Dhāmangaon and Akolā, a distance of 120 miles by road and 80 by rail; but the part of the road between Dārwhā and Digras is now under construction. A made road south from Wūn through Kāyar to Dhānora, together with another north and south through Kelāpur tāluk, was part of a great road scheme drawn up in 1878; but although there is much traffic along those routes, roads have not yet been made. In course of time made roads will doubtless be extended and other roads of all classes will be improved.

Post and telegraph.

137. At Yeotmāl there is one post a day. Incoming letters are seldom delivered in time to be answered the same day. For the whole of Wūn tāluk, with a population of 83,000, about 200 letters are received, and the same number despatched every day. The staff which deals with these letters consists of a postmaster at Wūn, schoolmasters acting as postmasters at the branch offices of Kāyar and Punwat, four postmen, and a few runners. One postman works only in Wūn town. The others have circles of nearly 300 square miles each. It often takes from a week to a fortnight for a letter to be delivered after its arrival at Wūn. In Pusad there are sub-offices at Pusad and Umarkhed, and branch offices at Phulsāngi, Mahāgaon, Morath, Widul, Dhānki, and Mulāwa—eight post offices of different grades in 1200 square miles. The other tāluks are in a similar condition. Telegraph offices



Bemrose, Collo., Derby.

BERAR LIGHT CART AND BULLOCKS.

are now open at all the tāluk headquarters, though the office at Pusad was only opened in the beginning of 1908, and that at Wūn in 1905. About 20 messages are received at Wūn in a day, and the same number despatched

CHAPTER VI.

FORESTS AND MINERALS.

FORESTS.

Classes of forest.

138. The District contains close upon 1200 square miles of forest, that is, 23 per cent. of the total area or about the area of an average tāluk. The forests are divided into three groups called A, B, and C Classes. A Class forests are fuel and fodder reserves. Their total area is 525 square miles, made up of numerous blocks scattered over the District. The largest block, Kinwat, in the south-east of Pusad tāluk, has an area of 180 square miles. Others, such as Mārwādi, Pengangā-Gahuli, Tīpeshwar, Kharad, and Gondwākdī vary in size from 28 to 45 square miles; and the small ones, such as Chausāla, Umardā, Pāthrat, Jāmb, Phiṣki, and Pārdi cover from two to five square miles apiece. They consist mostly of *salai* (*Boswellia serrata*) but almost all contain also a certain amount of teak. They are mostly situated on stony hillsides or on level ground of little value for cultivation. The demand for fuel is increasing, partly on account of the growing number of factories; and the forests are beginning to be worked systematically. A Class forests are being divided into coupes which will be opened for working after intervals varying from 20 to 30 years. At present all coupes are open for cutting every year. The timber and fuel generally finds a ready market. Large areas are reserved for grass-cutting, and the rest is open to restricted grazing during the rains. The extension of cultivation has seriously diminished the facilities for grazing, and these fodder reserves are of great value. Minor produce is of

little importance. From 200 to 600 seers of lac (*lākh*) are gathered every year in Kinwat; the seed of *chār* (*Buchanania latifolia*) is collected in small quantities; and sāmbhar and chītal horns are exported to Bombay. B Class forests are purely fodder reserves. Their total area is 31 square miles. They have been established near the larger towns but are quite inadequate to meet the demand except in Pusad, where cattle are admitted to graze. The deficiency in fodder is supplied in Wūn tāluk from A Class forests. C Class forests are primarily pasture land. They differ from A and B Class land in that they are not fire-protected, there are no restrictions on the number of cattle admitted, and goats and sheep are not excluded. The area is 637 square miles, and they include almost all the unculturable waste land of the District. They are heavily grazed and, except near water, are visibly deteriorating, the greatest injury being caused by goats and sheep. They are altogether insufficient for the grazing requirements of a cattle-breeding District. They yield a considerable revenue also from timber and fuel—cut in a 30 years' rotation—and from mahuā, mangoes, gums, stones and earth. This revenue appears bound to shrink with the deterioration of the vegetation.

It is under consideration whether C Class forest-land should be given out for cultivation, when the loss of grazing might be made up by stall-feeding.

Forest revenue.

139. The revenue has steadily increased for many years. The area of the forests in the old Wūn District decreased between 1880 and 1904 from 1050 to 780 square miles; but the revenue increased from Rs. 30,500 to Rs. 1,57,000, the income from timber and fuel being multiplied tenfold in the 24 years. The revenue in Pusad tāluk was also approximately quadrupled in the same period. In 1906—1907 the total forest revenue of the District was

Rs. 2,16,000, of which timber and fuel produced Rs. 53,000, grass and grazing Rs. 1,51,000, and other minor produce Rs. 12,000. The charges made for passes are As. 8 for a cartload of wood, Pies 6 for a headload, As. 6 a year for a buffalo, As. 3 for a cow, An. 1 for a sheep, As. 1-6 for a goat for C Class forests; and double these rates for such animals as are admitted to A Class forests.

Izāra and jāgīr.

140. No *izāra* or *jāgīr* forests exist in the District. The waste land of villages held under these tenures is sometimes used for grazing, grass-cutting, and the extraction of timber, fuel, and minor produce; and is sometimes cleared for cultivation, arrangements being made in an irregular haphazard manner. No statistics are available to show the area or revenue of such land. Of late *izārdārs* have begun to realise the value of waste land. It is often more profitable to let out the grazing for R. 1 or R. 1-8 an acre per annum than to lease the land for cultivation; but in many cases this knowledge has come too late.

Forest villages.

141. All the land in the District has been divided into villages from time immemorial, and 106 of these revenue villages are wholly included in State forest, besides parts of very many other villages. The term 'forest village' is not technically applied to these divisions, but is given to labour colonies established for forest purposes. In Kinwat reserve seven forest villages have been established, and an area of 2565 acres has been allotted for cultivation by their inhabitants. In some of them part of the land is held on cultivating tenure, but A Class forest is also given out for cultivation to the people on a yearly tenure in return for assistance rendered in forest work. The assessment is a nominal one of half an anna per acre, giving a total for 1904–1905 of Rs. 80. The Forest

Department manages forest villages and receives this revenue; but it gains chiefly by having people at hand for the protection and development of the forests. The rules for forest villages in force in the Central Provinces are being gradually applied.

MINERALS.

Minerals.

142. Wūn tāluk contains a coalfield in which it has been estimated that more than 2,100 million tons of coal are available, some hundreds of millions of tons being above the 500 feet level. Direct evidence of the occurrence of coal has been obtained along lines of ten and thirteen miles. A thirty years' lease of the right of mining coal in Pisgaon and several other villages was granted in February 1908 to Messrs. Parry and Company of Madras, and two other firms have applied for prospecting licenses in the tāluk. The Wūn coal deposits are connected with the Warorā coalfield on the other side of the Wardhā river. They are sometimes called the Pisgaon coalfield after a village about 11 miles north-west of Wūn. The coal is easily accessible, and without being of first class quality, is quite good. The building of a branch line to give easy access to it is under consideration. Wūn tāluk also contains iron-ore at Yenuk, about 14 miles south-east of Wūn; slate in the Pātan-Bori pargana toward the south of the boundary between Wūn and Kelāpur tāluks; clays, ochres, soapstone and silicious sand in Wūn pargana; and limestone both in the north and along the Pengangā river in the south. All these are of good quality. The other tāluks are not known to contain such a variety of minerals, but the District has as yet been very imperfectly prospected.

CHAPTER VII.

FAMINE.

143. Berār is generally very fortunate in regard to famine. Little can be said about famines previous to the British occupation, not because there were none but because neither governments nor historians paid much attention to them. The British Government has made an elaborate organisation to secure immediate knowledge of any scarcity, and to provide measures of relief. During the whole period which existing records cover, previous governments in Berār made practically no efforts for these purposes, and usually had scarcely any object beyond the collection of as much revenue as possible. Keen suffering from misrule, war, and anarchy was accepted as a matter of course for hundreds of years previous to the Assignment of 1853. If scarcity or famine also occurred it is clear that no notice would be taken of it unless it was exceedingly acute. The Berār Gazetteer of 1870 mentions a famine in 1803 which was remembered fifty years later. General Wellesely wrote in January, 1804, at a time of the year when a famine could not be at its worst: 'The people are starving in hundreds; and there is no government to afford the slightest relief. There seem to have been further famines, though apparently they were not very severe, in 1833, 1839, and 1862. In 1867–1868 again there was so much scarcity in this District that Government sold grain below the market rate to relieve distress. In 1871–1872 cultivation fell off in two tāluks, and was checked in the others by a severe drought. Famine was, however, so little known in Berār that in 1893 the Commissioner reported that there was no need of a programme of relief works. In 1896–1897

Early famines.

and 1899–1900, famine actually occurred, though in both cases the distress was caused, not by the food produced within the District being insufficient for the population, but by prices rising very high through famine in other parts of India.

The famine of 1896-1897.

144. In 1896 there was fair rain till the last week in August, but practically none after that month. Yeotmāl received a total fall of 29 inches instead of an average of 45. In September it received less than half inch instead of 8½ inches. This was sufficient to make the *kharīf* crops, cotton and juāri, fair though below the average; but *rabi* crops, including wheat, were a total failure; and there was a serious scarcity of water. The labouring class who numbered 155,000 in the four tāluks of the old Wūn District, suffered severely because there was much less employment than usual, and prices were very high. The cultivating class, with their permanent servants, numbered 124,000, the typical holding being one of about 50 acres. This great body of small tenants on the whole certainly found the year a trying one, but did not lose seriously by it, though individual cultivators whose crops were especially unfortunate suffered a great deal, and large numbers of cattle died. Cultivators as a rule had enough juāri for their own subsistence and for considerable sales, for which they got excellent prices. Three-quarters of the population were directly engaged in agriculture, either as cultivators or as labourers. Among the rest there was no class who suffered conspicuously, though people with fixed incomes must find themselves in difficulties when prices run very high. Public health was very good at the beginnng of the famine, and an unusually low rate of mortality continued till April 1897. According to the average of the decade 1890-1900, the

two famine years being excluded, the death-rate falls from 4 per thousand per annum in September to $2\frac{1}{4}$ in February; rises to $3\frac{1}{2}$ in April, falls to $1\frac{3}{4}$ in June, and then rises again to 4 in September. In 1896–1897 the rate followed a similar curve but was constantly about 1 per thousand below the average till the end of April. During that period, owing to the scanty rainfall, there had been less fever than usual. Then cholera broke out, and with the rains diarrhœa and dysentery set in. The death-rate was $3\frac{1}{4}$ in May and June, then rose to $6\frac{1}{2}$ in September, and gradually fell to its normal level by December. The cholera was unusually virulent but generally disappeared quickly. The best remedy for an epidemic was found to lie in breaking up the famine camps. After an interval of a few days, generally less than a week, the disease disappeared when this was done. Permanganate of potash was applied to springs and wells as far as possible. It was found advisable to attach special quarters for the emaciated to the poor-kitchen at Yeotmāl, and there were probably some deaths from starvation among people who had wandered blindly away from relief; but such cases were very few. There was naturally an increase in crime, but considering how ready some of the aboriginal castes are to resort to violence it is perhaps surprising that crime was not much more serious. Offences against property, according to the average of the eight normal years between 1890 and 1900, are most numerous in November and December. On the average 68 cases occurred in each of these months during this period; the number then fell off to about 40 a month in April and rose irregularly again through the rains. In the year 1896–1897 there was little more than the normal number from September to March except in the single month of November when there were more than twice the average. After March the offences rose steadily till June, when there were twice the

usual number, and then shot up in August to more than 190, or four times the average; after which they decreased again to nearly the usual level in December or January. They were far more numerous in the famine of 1896–1897 than in that of 1899–1900; but even in the former year there was no murder for the sake of grain, though from a quarter to one-half of the dacoities, robberies and thefts were for the sake of grain. Such crimes were most common, or were most largely reported, in Dārwhā tāluk.

Food, water, and fodder.

145. The staple food of the District is juāri. A considerable quantity of til, wheat, and other grains is also eaten, but they are all merely supplementary. In 1896–1897 there was a sufficient crop of juāri for the needs of the whole District, but prices went very high on account of exportation. The average price of the preceding ten years was 22 seers for a rupee, but in this year it rose to an average of ten seers. In ordinary years it varies less than two seers in the whole of the twelve months and is cheapest from January to March, just at the end of harvest. In this year it was 21 seers in September, 14 in October, 11 in November, 10 in February, and 8 from June to September, after which it gradually returned to the normal by the succeeding January. It is clear that the grain-dealers had guaged the situation fairly accurately by November, the beginning of harvest; but that the cost of living, like the death-rate and the crime-rate, was at its worst in the rains, from June to September, in the year after the poor harvest. It was commonly felt that prices were forced needlessly high by speculators in grain, and deputations waited on the Deputy Commissioner to ask that measures should be taken to limit prices. Dealers apparently found the year a very profitable one, but the grain was in fact not in the hands of a few people. Every cultivator has his own stock in his grain pit, *peo*,

and though there was a general unwillingness to sell the whole amount lest the succeeding harvest should also fail, it is difficult to see how a small ring could maintain really unreasonable prices. The rainfall for the two or three years immediately preceding the famine had been fair, and in 1896–1897 there was three-quarters of the average rainfall. The water-supply was distinctly deficient, so that there was a difficulty in providing for cattle; but lack of water did not cause serious suffering to human beings. The feeding of cattle was very difficult. Grass was scanty and soon dried up through the early cessation of the rains. That in the forest reserves was less plentiful than usual but might have been sufficient, but unfortunately there was no water-supply within reach of the reserves, and the cost of fetching grass from them was often prohibitive. The supply of juāri stalks, *karbī*, on which cattle are largely fed, was also deficient. The consequence was that even wealthy cultivators found it impossible to save all their stock. Poorer people turned their cattle loose to find food where they could, and for anyone to take who cared. There were dead cattle lying along all the roads, and by the hot weather many of those that were saved were unfit for work. It was estimated that one-third of the cattle in the District died, and though these were as a rule the least valuable animals the loss was serious.

Government measures.

146. Careful measures were taken to prevent land-revenue collections from being burdensome. In the autumn of 1896 a circular was issued to the Deputy Commissioners and published generally, directing them to avoid coercion and to see that cultivators were not forced to borrow from moneylenders. There was, however, no need to grant suspensions. The revenue came in as easily as usual. There may have been individual cases of difficulty

but there can have been no general strain, and in fact there were more applications for land just at the end of the famine than there had been for three or four years. One reason no doubt is that Berār assessments have been purposely made light so that cultivators may not need suspensions in times of scarcity. The ordinary relief measures were adopted—relief works, gratuitous relief, forest concessions, loans to agriculturists, and famine allowances. Seeing that no programme of works had been drawn up beforehand, and no Berār famine code was in existence, it is possible that some waste or mismanagement occurred; but there is no reason to think they did so to any considerable extent. The relief works taken up in the four tāluks of the old Wūn District were the construction of three roads and the collection of broken stone metal. One of the roads was that from Dārwhā to Kāranjā. Both the others were in Yeotmāl tāluk, the one from Lohāra to Lāsdinā, and the other from Jodmoho to Ghātanjī. The total cost was Rs. 52,000 and the value at ordinary rates was Rs. 34,000. The Lohāra-Lāsdinā road, which was under the District Board, while the others were under the Public Works Department, was expensively managed. The Deputy Commissioner threw a curious side-light on its management by remarking: "The labourers on the Lohāra-Lāsdinā road are positively fat." The largest number of persons on the relief works in any month was 6200 in May 1897, and the percentage of persons relieved to population was under 1½. The cost of each person relieved was one anna and four pies a day, and a profit was made on the collection of metalling, though not on the other works. These relief works were opened in April and closed in August.

Gratuitous relief.

147. Gratuitous relief was given in most parts of Berār in three ways: by Government, through the Charitable Relief

Fund, and by direct private charity; but in Wūn District there was no gratuitous relief by Government. The Wūn District contributed Rs. 6000 to the Charitable Fund and received Rs. 7000 from it. The total number of persons relieved for one day is given as 226,000. Kitchens were opened at ten places, one (that at Yeotmāl) in April, and three in each of the next three months. All except the one at Yeotmāl were closed by the end of September. Three-quarters of the people fed belonged to the District, the rest being wanderers from the Central Provinces. The average cost of a meal at the kitchens was half an anna. A small amount of food and clothes was also distributed at the dispensaries. Relief seemed to reach the proper people but there were some unfortunate members of the well-to-do classes who felt unable to accept it in the ordinary form and so had to suffer quietly. Yet on the whole lavish charity was dispensed privately throughout Berār, people of means showing themselves admirably generous. Patels worked excellently both in carrying out their immediate duties and in discharging the general obligations of their position.

Loans and allowances.

148. Government loans were made to cultivators under the Land Improvement Loans Act and the Agriculturists' Loans Act, but the total amount issued was not much more than that given in ordinary years. The money was spent on various petty improvements. Forest concessions were granted in order to provide both employment and fodder, and allowances were made to public servants on small pay to compensate for the dearness of grain.

The famine of 1899-1900.

149. Three years after the famine of 1896–1897 came that of 1899–1900. In the two intermediate years the rainfall was below the average but well-timed. The juāri crop of 1897–1898 was one of the best

ever known, and it was easy to replenish stocks of food. In 1899 there were over two inches of rain in April and May. It is usual to get about an inch of rain in those months, but most uncommon to get as much as two inches. The monsoon of 1899 was weak from the beginning, and continued only till the third week of September. The total fall for the year at Yeotmāl was 16 inches instead of an average of 41 inches. At Wūn it was 23 inches instead of 40. The whole of Berār, and in fact a great part of India, suffered from famine. In the other five Districts of Berār both *kharīf* and *rabi* crops failed, and there was a famine due not only to high prices but to actual scarcity of food. Wūn District, comprising four of the tāluks of the present Yeotmāl District, was again comparatively fortunate. In the greater part of Kelāpur tāluk and the southern part of Wūn tāluk a fair juāri crop and an excellent cotton crop were obtained, for both of which prices ran high. Only the northern parts of Dārwhā and Yeotmāl tāluks, and that tract of country in Wūn and Kelāpur tāluks which lies just between Wūn and Pāndharkāwadā were seriously affected, and even there the cotton was a six-anna crop and the juāri could not have been much less. On the other hand Pusad tāluk, which at that time belonged to Bāsim District, suffered severely. The land-holding class, that is, the mass of small cultivators who occupy almost all the land, again did not feel the famine severely. The occupied area, for which rent is paid, increased during the year by 20,000 acres. The labouring class felt the famine severely, though there was such great mortality among cattle that the beef-eating castes, such as Mahārs and Māngs, were able to live much better than those castes which avoid beef. The famine-stricken country between Wūn and Pāndharkāwadā is largely inhabited by Gonds, Kolāms, and Pardhāns, who, though more strictly aboriginal tribes, do

not eat beef. There was a great deal of aimless wandering, which seems inevitable in times of famine, and no doubt many people were attracted by the reports of comparatively good crops in the District. A great number of immigrants came from the Nizām's Dominions to Digras. The provision for famine relief was distinctly less adequate on the other side of the border than on this side. A Berār Famine Code had been drawn up since 1897. The conditions in Yeotmāl and Dārwhā tāluks were such that it was applied there in November, 1899, but it was not applied in Wūn and Kelāpur tāluks till nearly the end of May 1900. Unfortunately, the monsoon of 1900 did not set in properly till July. Large numbers of people apparently went to their villages in June expecting the rains to break immediately, but had to return to the relief works again. The famine was felt most severely in June and July. The population of the District was 471,613 (excluding Pusad tāluk), and the daily average number of persons relieved for the whole period of the famine was nearly 8000, that is, 1½ per cent. The greatest number in receipt of relief at a time occurred in July 1900, when it was close on 22,000, or 4½ per cent., but these were by far the lowest percentages in Berār.

Public health and crime.

150. From September to December public health was better than normal; and from January to April it was about normal. In the next four months the death-rate rose rapidly, till in August it was about four times the normal rate. It then fell equally fast, and in December was again no more than the average. Cholera of a very virulent type prevailed from April to September, causing a death-rate in June 1900 almost equal to the usual death-rate from all causes; but many of the deaths were by no means due

to cholera alone. Probably a high death-rate is under present conditions inseparable from a serious failure of the crops. People who have small stores of grain remain in their houses on much less than a proper allowance as long as they can support life, and so become specially liable to disease. Old juāri, which in Yeotmāl, Kelāpur, and Wūn tāluks is always stored in pits—though in Dārwhā it is kept in bins and sacks raised above the level of the ground—is unhealthy. During the dry weather there is a lack of water and of vegetables, and during the rains it is impossible to disinfect all the water-supply; and people drink bad water and eat too much green food. Diarrhœa and dysentery were the chief diseases after the beginning of the rains. The greatest mortality seems to have been among infants and old people. Numbers of the immigrants were in a very weak condition but no deaths from starvation were known. Offences against property were rather less numerous than usual during the last months of 1899, but more numerous after that time. During the very trying months from June to August there were twice the number which generally occurred in that season—though far fewer than in the same months of 1897—but the crime-rate returned to the normal by November. The castes which are specially ready to turn to crime were as a rule contented to accept relief.

Food, water, and fodder.

151. The supply of food-grains within the District was again ample for the actual needs of the population, but owing to inevitable exportation and to the natural reluctance of cultivators to dispose of all their stocks till they were assured of a good rainfall for the next season, prices rose very high. The rate of juāri went up to ten seers for a rupee in October 1899, and remained constant till May 1900. Rain at first holding off, the price

rose to eight and nine seers in June, July, and August; was ten seers till the beginning of November; and only returned to normal in the beginning of 1901. For twelve months, therefore, juāri was twice as dear as usual, and dealers had exactly appreciated the situation as early as October 1899. Mr. Krishnāji Nārāyan Kāne, commonly known as Master of Bori, and others, bought and sold grain without profit in order to keep prices down; and Mr. Kāne unfortunately died of a disease which was apparently contracted in the course of these efforts. Fodder was very insufficient, and the difficulty was increased because people from superstitious motives burnt their old juāri stalks before sowing the new crops. The Forest Department undertook grass-cutting operations on a large scale to relieve the difficulty, but the grass was not bought to the extent expected. A very large number of cattle was brought into the District from outside in the hope of finding fodder; and altogether some lakhs appear to have, died; but as far as statistics are reliable the total number of cattle belonging to the District was not diminished by the famine.

Government measures.

152. The land revenue was again collected without difficulty. The Deputy Commissioner kept moving about in the District throughout the year, and made a special point of enquiring into the matter, but heard no complaints anywhere. The relief measures included gratuitous relief, digging wells, provision of grass, loans, and public works. Gratuitous relief was given partly at the cost of the State and partly at that of individuals. That provided by the State took the forms of doles, poorhouse relief, kitchen relief, and relief to dependents on public works. Doles were gifts of dry grain. They were given in 200 villages between June and October 1900, the recipients being

village servants who were paid in grain by the villagers in ordinary years. It was a specially convenient form of relief for them because it did not require their personal presence. They could be absent from the village whenever their work required. Poorhouse relief was given at Yeotmāl, Pāndharkāwadā, Dārwhā, Kothā and Digras. The Yeotmāl poorhouse was opened in February 1900, and the others were opened in May and June. All were closed in October and November. Relief was, as a rule, given only to people who actually took up their quarters in the poorhouse, but at Wenī-Kothā non-residents were also relieved, that is to say, a kitchen was combined with the poorhouse. The poorhouse at Yeotmāl was managed by the municipality, but the central government contributed Rs. 5000 towards the expenses, and the municipality less than Rs. 300. State kitchens, *khicharīkhāne*, were opened in 46 villages —more than half of them in Dārwhā tāluk. None were opened before June 1900, or closed later than October. The dole system was the more popular and the kitchen system applied the more searching test. Valedictory doles were given at the closing of poorhouses and relief works to enable people to reach their villages and find work. They were very useful in making it possible to close works more quickly than could else have been done, though arrangements had to be made with care or it would have been possible for people to make a round of works and get separate doles at each. The total given as valedictory doles was worth nearly Rs. 900.

Private relief.

153. The most conspicuous agency for dispensing private charity was the Charitable Relief Fund. Nearly Rs. 11,000 were contributed in the four tāluks, and Rs. 8000 in addition were received from the Central Committee at Amraoti. Some thousands of rupees were devoted to the

purchase of clothes, bullocks, and seed-grain, besides the money spent in providing food. The Fund was of immense utility. Missionaries were also most active in relieving distress. They are reported to have spent Rs. 30,000 in Wūn District. About 100 famine waifs still remain in the orphanages at Yeotmāl in charge of the American Free Methodist Church. As in the previous famine a great amount of direct private charity was practised, and the work of patels was excellent.

Relief works.

154. A great number of people came from outside the District before the end of 1899. In October the Forest Department started grass-cutting operations in Wūn and Kelāpur tāluks, and employed about 2000 people for two-and-a-half months in the cold weather. A large quantity of grass was exported to Amraoti District, but both exports and sales within the District were much less than had been expected. Transport caused great difficulties, and there was an outbreak of cholera in Wūn tāluk. Towards the end of November the District Board opened a test work—stone-breaking—at Dārwhā. In December general repairs to the tank at Dārwhā were added to the employment, workers having to serve a kind of probation at the stone-work before being drafted to the earth-work. In January 1900, the Public Works Department took over all the workers and made a formal relief work. Large relief works were also opened by the Public Works Department at Lohāra and Pāloti in Yeotmāl tāluk and at Goki-Nālā in Dārwhā tāluk; and the camp at Dārwhā was presently transferred to Bori because of a failure of the water-supply. The numbers employed increased from February to April, decreased in May, and were at their highest in June; but all the works were closed by the end of September. People apparently went to their villages toward the end of May expecting the rains to break early,

but no rain came in June, and they had to return to the works. The bulk of the workers are said to have come from the Nizām's Dominions. The total cost of these large works was Rs. 2,32,000, an average expenditure of R. 1-10 per head, including dependents. Some difficulty had occurred about opening relief works on account of imperfect co-operation between the Revenue and the Public Works Departments, but no serious harm seems to have resulted. No true village-works were established, though the term was applied to the work at Bori in its later stages.

Loans, etc.

155. Loans to the extent of almost Rs. 60,000 were made to cultivators under the Land Improvement and Agriculturists' Loans Acts, the money being employed for various purposes. The District Board deepened a few old wells and dug some temporary wells, *jhire*, in the beds of streams. Compensation for dearness of grain was given to subordinate officials.

Effects.

156. The District apparently recovered from each famine almost immediately after its close. Within a few months the cultivated area, wages, and public health were all normal. According to the statistics available, the number of cattle decreased by 12 per cent. in the first famine, and not at all in the second. Whether or not these figures are quite trustworthy it is clear that no crippling loss of cattle occurred. No permanent state of indebtedness was caused to the cultivating class. The natural increase of population was, however, checked in all four tāluks, three of them showing a slight fall in the birth-rate in 1901 as compared with 1891, and the other having only a very slight increase. In Pusad the famine was felt far more severely.

157. Pusad tāluk belonged to Bāsim District at the

time of the famines, and particulars about it are unfortunately not available. It suffered more severely than the four tāluks of the old Wūn District, so that its population decreased during the decade from 138,000 in 1891, to 109,000 in 1901, that is, by 21 per cent. A larger proportionate decrease occurred in Mehkar tāluk alone out of the 22 tāluks of Berār, though it is possible that a certain number of people migrated from Pusad to the adjoining tāluks of Dārwhā and Mangrūl, where population increased a little. The famine of 1899–1900 was especially severe in Pusad tāluk. Large relief works were opened, and the ordinary measures of relief were put in operation. The scarcity was such that sāmbhar and chītal, grown weak from want of food, were not merely run down by village dogs but were caught and killed by the people themselves.

Famine in Pusad tāluk.

CHAPTER VIII.

LAND REVENUE ADMINISTRATION.

158. The area which now forms Yeotmāl District has always been included in the Province of Berār. In about 1596 Berār was ceded to Akbar. From about 1605 to 1628 it was under Malik Ambar, a monarch of the Nizām Shāhi dynasty reigning at Daulatābād. From about 1630 to 1724 it was again under the Mughal Emperors of Delhi. Ever since 1724 it has been nominally subject to the Nizām of Hyderābād, a government still commonly called *Moglāi* by the people of Berār. There have been, however, complications during the greater part of this time. In 1680 and 1698 Berār was overrun by Marāthās under Sambhāji and Bālārām, and Yeotmāl District was largely in the hands of the Gonds of Chānda till the end of the 17th century. In 1718 the Mughals recognised a right on the part of the Marāthās to levy throughout the Province taxes called *chauth* and *sirdeshmukhī* amounting, respectively, to one-fourth and one-tenth of the land revenue. The Bhonsla Rājās of Nāgpur posted troops and revenue officers all over Berār, and from 1737 to 1803 they were constantly fighting with the Nizām and with each other. Although the Nizām was the nominal sovereign, the Bhonslas took a larger share of the revenue than he. From 1803 to 1853 Berār was immediately under the Nizām. In 1853 it was assigned to the British Government for the payment of certain debts; and in 1903 the assignment was made permanent. From 1853 to 1903 Berār was treated as a separate Province under the Resident at Hyderābād. In October 1903, it was put under the Chief Commissioner of the Central

Sovereignty.

Provinces, keeping its own name but administered simply as one of his Divisions.

Territorial organisation.

159. There are no records about the internal organisation of Berār previous to the time of Akbar, but it is probable that the parganas were in existence even then. Under Akbar there was a Sūbah of Berār of perhaps twice the size of the present Province, and the whole Sūbah was divided into thirteen Sarkārs. The land which now forms Yeotmāl District was mostly included in the Sarkārs of Kalam and Māhur. The Sarkārs were further divided into parganas, of which there are fifty-nine in the present District. The division into Sarkārs and parganas was observed in revenue records until 1853, but it was not very real in the eighteenth century because the Marāthās not only half overthrew the Nizām's rule but set up different divisions of their own. Throughout the period from 1803 to 1853 the Nizām himself disregarded it. He appointed officers who might be called either Tālukdārs or Sar-Naibs, each of whom held a certain number of parganas, the number being occasionally varied. Thus from 1803 to 1834 there were generally four parganas under the Tālukdār of Wūn, but sometimes there were several more. From 1835 to 1853 the number was seventeen, and included Yeotmāl, Kalam, and Māhur. The term *mahāl* also appears in the records, having the sense of a village on which revenue is assessed. Since the Assignment of 1853 the division into Sarkārs and parganas has been entirely disregarded, though it has not been forgotten. Berār has been divided into divisions, districts, and tāluks. In 1853 the British divided Berār into two Districts, North Berār and South Berār, each under a Deputy Commissioner. The whole of the present Yeotmāl District was a part of the District of South Berār. In apparently 1859 this division was

abandoned and the Districts of East Berār and West Berār were substituted. In 1864 these were each subdivided into two Districts, the Amraoti and Wūn (at first called South-East Berār) Districts being formed out of East Berār. Wūn District comprised, speaking roughly, the area now contained in the five tāluks of the present Yeotmāl District. The headquarters were from the first at Yeotmāl. In 1868 or 1870 Berār as a whole was divided into six Districts instead of four. Pusad was taken away from Wūn and put into the newly formed Bāsim District. In 1905 the number of Districts was again reduced to four, and Pusad tāluk was restored to Wūn, the name of the District being, however, changed to Yeotmāl.

Tāluk boundaries.

160. Various changes in tāluk boundaries and minor changes in District boundaries have also been made. It appears that in the earliest days of the British occupation Talegaon Dashasahasra, in the present Chāndur tāluk, was made the headquarters of a tāluk; and Kalam and Rālegaon parganas, at present contained in Yeotmāl and Kelāpur tāluks, were included in it. In 1861 or 1862 Chāndur replaced Talegaon as a tāluk or tahsīl headquarters, and Kalam and Rālegaon were restored. At the same time Murtizāpur was substituted for Kāranjā as a headquarters town. There seems to have been a Wūn tāluk from the first, but it is not clear from what time Yeotmāl, Dārwhā and Pusad date as tahsīl villages. Kelāpur and Mangrūl tāluks were only formed in 1875, the villages contained in the former being taken from Yeotmāl (83) and Wūn (321). To form Mangrūl tāluk 86 villages were taken from Dārwhā tāluk and ten from Pusad. Parts of Kāp and Saiphal in Kelāpur tāluk and four whole villages in Pusad were originally south of the Pengangā river; but in 1871 and later these were made over to the Nizām in order that

the river might form the boundary. Some deserted villages in what is now the Kinwat reserve in the south-east of Pusad tāluk were directly under the Nizām for several years after 1853, but were made over to the British with the same object. To simplify tāluk boundaries considerable exchanges of villages were made during the first settlement period between different British tāluks. Pusad gave 33 villages to Bāsim and received 11 from it. Dārwhā gave two to Chāndur and received one from it; and gave ten to Yeotmāl and received four. Wūn gave two villages each to Yeotmāl and Kelāpur and received two from Kelāpur. In 1905, when the old six Districts were reduced to four, Dewalgawhān was taken from Mangrūl and added to Pusad.

Early administration.

161. The earliest records of land-revenue administration in Berār are contained in the Akbarnāma of A.D. 1600. Akbar made a definite settlement of the land revenue by having all arable land measured into *bīghas*, and an estimate made of the produce of each *bīgha*. The assessment was fixed at one-fourth of the gross produce. In 1612 a further settlement was made over the greater part of Berār by Malik Ambar, but the details are not clear. The historian Grant Duff says that the assessment was fixed in money by calculating the value of the government share of the produce. Berār tradition, recorded in 1870, was that the assessment was on the quality of the land, at so much per *bīgha*. After Malik Ambar's death Akbar's assessment, with occasional partial revisions, was again followed, but only loosely. Gradually it came to be entirely disregarded. In 1853 some villages paid far less than they would have done under Akbar's system, and some paid far more; and the actual area under cultivation was very different from that shown in the official records. It was held under Akbar

that all land belonged to the State. According to traditions collected in Khāndesh in 1820, Malik Ambar had confirmed his ryots in formal possession of specific fields and had even considered the village community joint owner of the village lands. This may or may not be true, but the succeeding Mughals, the Nizām, and the Marāthās, held Akbar's view that the State was the sole owner of the land. During the eighteenth century, under the *do amli* or double government of the Nizām and the Marāthās, the patel used to make out a lease for each cultivator every year. No one had any right to land except by permission of government officials. Seeing that hopeless confusion prevailed during that time it is probable that permission given by one official was often overruled by another or disregarded by sheer violence. 'All durable rights,' say the Berār people, 'were gradually broken down.' Under the Nizām's government from 1803 to 1853 the collection of land revenue was made over to Farmers-General, who advanced fixed sums to the government and then extracted as much as they could from the cultivators. They recognised practically no rights at all. The Berār Gazetteer of 1870, p. 91, says: 'A man who had carefully farmed and prepared his 'fields saw them sold to the highest bidder; whole tāluks 'and parganas were let and sublet to speculators for sums 'far above the ancient standard assessment.' During the ministry of Rājā Chandū Lāl (1820 to 1840) the right to collect land revenue was even sold to different people at the same time. In this District the Deputy Commissioner reported in 1870 that 'Under the Nizām's government the revenue was generally farmed out to either Deshmukhs (hereditary pargana officials) or *sāhukārs* (moneylenders), who never thought of recognising rights of occupancy.' This general description applies to almost all the land in Berār, but a little was held under special

tenures such as *mīrāsi* or *mundkarī*; *pālampat*, *jāgīr*, and *inām*. *Mīrāsi* or *mundkarī* tenure is interesting because it apparently did not originate in a grant by the government, but its exact nature is not clear, and the tenure does not exist in this District. An enquiry was made about it in 1867 but the Deputy Commissioner reported: 'The classes referred to as Moondwaris, Mīrāsdārs and the others, have long since passed away.' In fact special rights were unable to survive the confusion which lasted till 1853 unless they were in the hands of very powerful people. *Pālampat*, *jāgīr*, and *inām* land was held by grant from the government. All three kinds of tenure are still in existence, but they need not be considered here. The land revenue greatly decreased during these two-and-a-half centuries of disorder. Sir A. C. Lyall, after considering the difference in the value of the rupee at both periods concluded that the revenue raised from Berār in the 17th century was far above its yield in 1853. The land-revenue demand for the parganas which later formed the Wūn District had, according to the 'Ain-i-Akbarī' been Rs. 4,40,000. In 1853 it had fallen to Rs. 70,000; and the extraction of even that amount was constantly driving cultivators out of the District. Cultivation decreased to a minimum.

Early British administration.

162. The great change made since the Assignment is that all this uncertainty and inequality have been replaced by definiteness and moderation. The cultivator was at once given definite rights and his obligations were made clear but limited. He was given the right, firstly, to occupy his land, not for a year only, but permanently. Secondly, he may dispose of it in any way he likes. He may either cultivate it or leave it waste, and may keep, surrender, sell, lease, or mortgage it. This liberty has however, in the interest of the cultivator, been

slightly modified in the case of fresh land given out for cultivation by a rule which came into force in 1905. Such land may not be alienated or encumbered without the sanction of the Deputy Commissioner, and even, when the alienee is not a *bona-fide* agriculturist, that of the Commissioner. The rule has been in force for so short a time and so small an area that its effect cannot yet be clearly distinguished. Thirdly, it is laid down that the assessment of a field will not be raised on account of improvements made by the cultivator. That is, the assessment of a particular field will not be raised because the cultivator has irrigated it or otherwise improved it, though the assessment of a village or group of villages may be raised at the proper time for general reasons. The great obligation is simply that of paying the land revenue for which the field is assessed. The amount to be paid is absolutely definite and can be raised only at the close of a settlement period. The only other important limitations are that as the land is given out only for cultivation Government retains a right to all minerals in the soil, and the cultivator may not permanently diminish the agricultural value of the land by quarrying in it or building houses on it without special permission. When the British took over Berār the existing rates of assessment were both very high and very uneven. In 1854 they were reduced and equalised. The rates for Berār as a whole were fixed at Rs. 2-4, R. 1-14, and R. 1-8 per *bīgha*, according to whether the land was of the first, second, or third class. A *bīgha* apparently contained a little more than two-thirds of an acre. In Wūn District land covered with heavy wood was given out on exceedingly light terms for the first seven years, and was then assessed according to its quality at R. 1, As. 12, or As. 8 per *bīgha*. For the first few years after the assignment all this was done as well as possible

on the old village books, and there was no provision about the number of years for which the rates fixed would hold good. What was called a settlement was made annually, but it was not a settlement of the more recent kind. No change was made in the rate of assessment, but changes in possession caused by death, sale, or the reclaiming of waste land, were recorded. This system was very successful as far as it went. During the twenty years that it prevailed in this District cultivation, according to the Deputy Commissioner's report, 'increased wonderfully and is still increasing.' This progress was reflected in the increase of the land revenue, which seems to have been fairly constant from the date of the Assignment, though figures cannot be given for the first ten years. In the next twelve, from 1862 to 1874, the land revenue of the old Wūn District increased by about 50 per cent. and that of Pusad tāluk by about 20 per cent. There was, however, the great defect that the village books on which the assessment was based were very imperfect. It appears that throughout the District more than twice the amount of land shown in them was really under cultivation, and there were great differences from field to field and from village to village. A field in Yeotmāl tāluk is mentioned which was registered as containing two acres but really contained 65. In two villages in Wūn the old rates had in fact been As. 3½ and As. 15½ per acre, respectively, but the land in them was so nearly similar that upon a survey being made the rate was fixed for each at As. 7. A regular survey and settlement was therefore made. The operation occupied 15 years, from 1862 to 1877, for the whole of Berār; and five years, from 1872 to 1877, for the five tāluks of Yeotmāl District; and even then there were numerous isolated villages for one reason or another left unsurveyed. It was at first actually ordered that the model of the North-West Provinces

should be followed in Berār, but the system finally adopted was that of Bombay as contained in the *Dhārwādi Kaidā*. This requires a brief description.

Berār settlement system.

163. All the land to be assessed is divided permanently into fields of from twenty to twenty-five acres. These fields are marked off from each other by a strip of land 4½ feet in breadth called *dhūra* being left uncultivated between them, though assessment is paid upon it; and by mounds of earth (*wārali*) 10 feet in length by 5 feet in breadth; and stones (*gotā*, *patthar*) over 2½ feet in length being placed according to a definite system at angles in the boundary. The name of a single *khātedār*, registered occupant, is entered against each field in the revenue records, except in cases where there happened to be more than one co-sharer when the first settlement was made; and this person is primarily responsible for the payment of the land revenue. He can, if he likes, surrender both the rights, such as they are, and the responsibility on account of the field which the position gives him; but it very often happens that a *khātedār* sells his field and the purchaser in fact pays the land revenue; but because the system works very smoothly, the parties make no change in the name of the registered occupant. Each field is, for survey purposes, further divided temporarily into about twelve parts of some two acres each. Three tests, to discover kind of soil, depth of soil, and freedom from defects, are made in each part. For the first test soils are divided into three classes or orders, which can be described briefly as black, red, and white. The full description is: 'First Order—Of a fine uniform texture, varying in colour from deep black to dark brown. Second Order—Of uniform but coarser texture than the preceding, and lighter in colour, which is generally red. Third Order—Of course, gravelly, or loose friable texture, and

colour varying from light brown to grey.' For the second test, that of depth, the soil is dug up and a crowbar driven in until it is obstructed by rock or some hard substratum, or until it has gone in $1\frac{3}{4}$ cubits, that is, $31\frac{1}{2}$ inches. For the third test a list of eight defects was drawn up, the chief being the presence of fragments of limestone or of excessive sand, slope, liability to flooding, excess of moisture, and clayey soil. When a survey is being made the classer draws an outline of each field, marks the parts into which it is temporarily divided, and enters in each part figures and symbols to show the results of each test. A soil to be of standard quality, a sixteen-anna soil, must be black, of full depth, and free from all defects. Indeed, it may have some special advantage, such as a beneficial flooding in the rains, which raises it two or four annas more. For every detail or combination of details in which a plot falls short of standard quality so many annas are deducted according to a table given in the *Dhārwādi Kaidā*. Each field is valued as a field of so many annas according to the average value of the plots contained in it. Land classed at 12 annas would be good in any part of Berār, though occasional fields of 18 and 20 annas occur. The typical land of the plain country of this District is classed at about ten annas, and that of the hills at five or six annas. This valuation is made once for all in the original survey, and a *prate* book or soil book for every village is deposited at the headquarters of the District showing full details about each field separately. When revision assessments are made the original soil classification, or field valuation, is tested, but there is no reason for doing it again. The assessment is revised upon a careful examination of the agricultural progress of the different parts of a District. Factors of prosperity and tests of prosperity are taken into account. Factors of prosperity may be either permanent

or changeable. The chief permanent factor is of course the character of the soil. The chief changeable factors are communications and markets. If a new road or railway has made it easier to send produce to distant markets, or if the building of cotton-ginning factories or the growth of bazars has provided fresh markets near at hand, the neighbourhood has clearly gained a new factor of prosperity. The chief test of prosperity is the ease with which the revenue of the last assessment has been collected. If scarcely any individuals have had to be ejected for non-payment it is clear that the rates were not generally burdensome. Other excellent tests are the willingness with which fresh land is taken up for cultivation when offered, the quickness with which cultivators have recovered from a year of famine or scarcity, the degree to which they have found themselves able to dig wells and buy plough cattle, and changes in the value of land, the prices of produce, the total number of the population, the number and style of houses, the extent of indebtedness, the rate of interest, and other elements of the material condition of the District. Each tāluk is then divided into groups of villages according to the various factors of prosperity, and rates are raised or lowered according to the results of the tests of prosperity. From two to five groups are generally formed in a tāluk, and a rate of assessment is fixed for each group. Every field in the group pays either the full rate or a proportion of it according to whether the field has been valued at sixteen annas or at something less. Special rates are imposed on irrigated land, and on land held on such exceptional tenures as *izāra*, *jāgīr*, *inām*, and *pālampat*. Irrigated land is divided into two classes, *motasthal* and *pātasthal*. *Motasthal bagāyat* is garden land irrigated by means of a well (with a *mot*, bucket). *Pātasthal bagāyat* is garden land irrigated by a channel, *pāt*, from

a river or tank. At the original settlement special rates were fixed for each of these classes. At the revision settlement it was provided that land irrigated by means of a well which had been sunk before the original settlement should be counted as ordinary dry crop land, that is, it should be assessed at the maximum dry crop rate in the group of villages to which it belonged. If a well was sunk after the original settlement, no additional charge was to be made for it; but the field would always be assessed just as if there was no well in the field. As to *pātasthal* land, a maximum rate combining assessment for the land and rent for the water was fixed; and each field has to pay such proportion of this as was determined at the settlement. Throughout Berār the period for which assessments are fixed is thirty years. There are special rules about the liability of land held under the various exceptional tenures.

Yeotmāl settlements.

164. The original settlements were made in Pusad and Dārwhā tāluks in 1872 by Major P. A. Elphinstone; and those in Yeotmāl, Kelāpur, and Wūn, which then formed only two tāluks, in 1874 and 1875 by Mr. R. R. Beynon; and the rates came into force from 1873 and 1876. The rates for land of standard quality varied from As. 10 to R. 1-8 per acre. They were lowest in Wūn and highest in Yeotmāl and Dārwhā. For land irrigated by means of wells, Rs. 3 or Rs. 4 an acre was charged; and for land irrigated from rivers and tanks a maximum of from Rs. 4 to Rs. 5-8. The land revenue of the District on occupied *khālsa* land, that is, land held on the ordinary ryotwāri tenure, was estimated by the Settlement Officers to amount to a very little over Rs. 6,00,000. Under the former system it had been Rs. 3,86,000 in 1866, and Rs. 4,50,000 in 1872, this giving the longest period for which figures for each tāluk are available for the same

year. The settlement period was a time of great prosperity, the great factor in which was the capacity of the District for growing and exporting cotton. The crop remained a very profitable one; and by the introduction of a more hardy and prolific, though coarser, plant, cultivators took increasing advantage of this. Metalled roads, with a total length of 213 miles were made so that all parts of the District were brought within comparatively easy reach of the railway. A cotton market and numerous cotton-ginning factories were opened in and near the District, and it became easy to find a market for the crop. Development was checked by two famines, one in 1896–1897, and one in 1899–1900; but the injury was only temporary. On account of these famines the settlement period in Pusad tāluk which would normally have expired in 1902, was extended to 1909. The tests of prosperity illustrate this progress. The number of cases of distraint for non-payment of land revenue in the three tāluks of Yeotmāl, Kelāpur, and Wūn in the last six years of the settlement period amounted only to 75. In Pusad there have been 86 cases in the last six years. In Dārwhā there were 406 cases in the last six years of the period. This makes an annual average of one eviction among about 270 fields, while the figures for Pusad give a proportion of less than one in a thousand; and those of the other tāluks very much less again. These proportions are clearly very small. When fresh land has been offered for cultivation it has been immediately taken up, so that only 3 per cent. of the area of the District now remains available for cultivation but unoccupied; and this land is of less than one-third of the value of land of average quality. The famines, which indeed were not severe except in Pusad, left no traces that were not purely temporary. Population decreased during the decade in which the famines

occurred, but upon the whole settlement period there was an increase in every tāluk. The population of the District increased by nearly 39 per cent., houses at a yet greater rate, and wells and plough-cattle—according to the statistics for *khālsa* villages—by 67 and 27½ per cent. respectively; and this progress was shared by all the tāluks. Juāri has at least retained its former price in spite of greatly extended cultivation; cotton is more profitable than before though its price may have fallen; and land has greatly increased in value. People in general live in better houses, wear more clothes (though possibly fewer ornaments), and are better educated than before Indebtedness is nowhere burdensome, and the rate of interest has fallen. Cultivation extended so much that the land revenue in government villages increased during the settlement period from Rs. 6,06,000 to Rs. 7,16,000, and this in spite of the fact that through alterations of tāluk boundaries and other causes the number of government villages decreased by 53, involving probably a revenue of Rs. 20,000.

Revision settlements.

165. Revision settlement operations were concluded in Pusad and Dārwhā tāluks in 1900 and 1901 by Mr. F. W. Francis; and in Wūn, Kelāpur, and Yeotmāl tāluks in 1904 and 1905 by Mr. E. Marshall. Final orders have not yet been passed about Pusad tāluk because the old rates were on account of the famines continued till 1909. The new rates were brought into force in the other tāluks in 1903 (Dārwhā), 1906 (Wūn and Kelāpur), and 1907 (Yeotmāl). The maximum dry crop rates vary from R. 1 to Rs. 2-2 an acre. The rates for land irrigated by means of wells are determined by different principles according to whether the well involved was dug before or since the first settlement. In the former case the land is assessed at the maximum dry crop rate fixed for the village; in

the latter at the rate which would have been fixed for the field if it had not contained a well. The very little land irrigated by means of a channel from a stream or tank has a combined rate for water and assessment of Rs. 6; and rice land is assessed at Rs. 4 and Rs. 6. The land revenue of government villages will be increased, if the recommendations of the Settlement Officer are accepted for Pusad, from Rs. 7,16,000 to about Rs. 9,18,000, a difference of about 28 per cent. In a few villages in which the increase is exceptionally high it will be introduced by instalments, an increase of more than 50 per cent. never being made at one time. As far as can be seen the new rates have not been found at all burdensome. The land revenue last year, 1906–1907, with Pusad and Yeotmāl tāluks upon the old assessment was for *khālsa* villages, Rs. 8,47,420; *izāra* villages, Rs. 1,48,025; *jāgīr* villages, Rs. 12,054; and *pālampat* villages, Rs. 1906—total Rs. 10,09,405.

Special tenures.
Kinds of tenure.

166. The most common tenure all over Berār is the ryotwāri tenure described above as that prevailing in *khālsa* villages. (*Khālsa* land is land held on ryotwāri tenure.) In Yeotmāl District, however, *izāra* tenure, which is almost unknown in the rest of Berār, is also common. Besides these there are a certain number of *jāgīr*, *pālampat*, and *inām* villages, and a great number of isolated *inām* fields. The leases of the last representatives of one class of *izāra* villages fall in during the present year. The number of villages held under each kind of tenure will consequently be :—

Tenure.	Yeotmāl.	Kelāpur.	Wūn.	Dārwhā.	Pusad.	Total.
Khālsa ..	296	286	278	314	311	1485
Izāra ..	71	93	103	63	28	358
Jāgīr ..	10	25	10	10	17	72
Pālampat ..	6	..	..	..	3	9
Ināam ..	..	..	..	..	1	1
Total ..	383	404	391	387	360	1925
Square miles	909	1081	860	1062	1275	5187

Izāra tenure.

167. The whole of the present Yeotmāl District seems to have been divided into villages, which generally had recognised village sites from time immemorial; but in the early years of British occupation the hilly parts were very largely uninhabited, uncultivated, and often overgrown with trees. Cultivation was in fact extending rapidly under the ordinary rules of low assessment and security of tenure, but it was thought that these inducements were not sufficient to secure the occupation of the less fertile parts. A scheme of *izāra* tenure was therefore drawn up under the title of the 'Waste Land Rules of 1865.' According to these rules whole villages were leased out to individuals on a low rental for a term of any period up to thirty years, and the lessee was given the option of certain permanent rights at the end of that time. He might either keep the village in perpetuity on payment of one-half of a fair assessment, or, provided one-third

of the land had been brought under cultivation, he might keep merely the *patelkī*, the right of being or appointing the headman. Incidental conditions were made about the appointment of ordinary village officers and the payment of cesses intended to make the organisation of *izāra* villages uniform with that of *khālsa* villages, with the exception that when the *izārdār* chose to keep the village permanently all rights and obligations centred in him alone, whereas they are usually divided among different individuals. *Izārdārs* were given full powers to transfer their rights. Rules were made to enable an *izādār* who selected proprietary title to undertake his full obligations by easy degrees; but it was definitely provided that once these were undertaken no failure of crops or other excuse would be held to exempt him from payment of rent, and that failure to pay the full amount would entail the attachment or sale of his estate. Nearly 500 villages seem to have been leased under these rules within the present limits of the District. The terms varied greatly, but the original rent was sometimes so low that a good profit was obtained merely by cutting the timber. The lessees of 359 villages have chosen proprietary title and retain the land permanently on payment of half of a fair assessment. The remaining 130 or 140 villages have again become *khālsa*. Many villages were at first accepted only under considerable official pressure, but cultivation has become so profitable that the investment has generally proved an exceedingly good one. It was quickly realised that there was no need to grant such extraordinary permanent rights. In 1871 it was put on record that the Government of India was 'perfectly convinced of the inapplicability of these rules to the circumstances of Berār,' and they were cancelled. Other Waste Land Rules were issued in 1876, 1879, and 1880, but they all provided that after the thirty years of

the original lease the land should again become *khālsa*. Practically all these leases have now fallen in. The permanent result of the scheme is that more than one-sixth of the District is secured against a full revenue assessment and is held under an anomalous tenure, many details of which are imperfectly clear. The land revenue paid on *izāra* villages amounted in 1906–1907 to Rs. 1,48,025. No single *izārdār* holds more than eight villages.

Jāgīr tenure.

168. The District contains 72 *jāgīr* (Marāthī *jāhāgir*) villages. Their total assessment is Rs. 61,116, of which the *jāgīrdārs* pay to Government Rs. 12,054. A general description of *jāgīr* tenure is given by the Berār Gazetteer of 1870, pages 101–102. A *jāgīr* generally means any rent-free holding of one or more whole *mauzās* (villages). Almost all the *jāgīrs* in Berār were given by either the Delhi Emperor or the Nizām. The Peshwā gave one or two, apparently at Umarkhed, which was at one time made over to him. The Bhonsla dynasty did not give any because, it would seem, *jāgīrs* could only be given by the sovereign power, and they never claimed sovereignty. The British Government has, as a matter of policy, given none. The grant seems at first to have been made only for military service and for the maintenance, by force of arms, of order in special neighbourhoods. It was given for life only, though it might be continued from father to son. In a few cases it became practically hereditary, but even then it carried an obligation of service with it; and there was at least a theoretical right in the sovereign to transfer or resume it. The system gradually broke down, partly because the *jāgīrdār* often ceased to maintain any real force and partly because the Marāthās took sixty per cent. of all the revenue assigned to *jāgīrdārs* within the areas under their control. In 1853 such purely military *jāgīrs* as remained were surren-

dered by their holders. In course of time, however, other *jāgīrs* than purely military grants had been made. Revenues were assigned to civil officers for the maintenance of due state and dignity, or were acquired by court influence without any substantial reason. These were not originally hereditary, but the original grant was in fact sometimes continued to the heirs of the original holder. In this way many *jāgīrs* became practically hereditary without any condition remaining attached to them. These were all confirmed by the British Government. Some *jāgīrs* were also given to pious or venerable persons, *Saiyids*, *Fakīrs*, *Pīrzādas*, and others, and were made hereditary in the original *sanads* or patents. These also were confirmed. The organisation of all *jāgīr* villages has been assimilated to that of *khālsa* villages. Upon the whole, about one-fifth of their revenue is payable to Government.

Pālampat tenure.

169. The District contains nine *pālampat* villages. They are assessed at Rs. 3618, of which Rs. 1906, or a little more than half, is paid to Government. Such villages are in this District generally in the hands of Deshmukhs and Deshpāndyas, the former pargana officials ; and were all granted before the Assignment. The tenure is somewhat similar to permanent *izāra* tenure, and is said also to resemble *mokāsa* tenure in the Central Provinces. The holder pays a fixed proportion of the ordinary assessment to Government. The proportion common in Yeotmāl District is fifty per cent.

Inām tenure.

170. Land has been given on *inām*, free of assessment, or on a quit-rent, to Kāzīs, Hindu priests, holy men, village servants and others. Some such condition is always attached as that a temple must be kept in repair and its service performed, or that certain village work must be

done. The service of a temple is often a complicated matter. The building must be kept clean, a lamp must be provided for certain hours every evening, a number of Brāhmans must be fed at particular festivals, and other requirements are often included. All *ināms* are now hereditary, and cases about them are decided by the Deputy Commissioner personally to prevent abuses. Sangam, in Pusad tāluk, is the only *inām* village in the District; but small *ināms*, consisting of a few acres, are very common. *Ināms* are especially numerous at Umarkhed.

Cesses.

171. Three cesses are levied throughout Berār. They are called respectively the *jāglya* and local cess, the school or education cess, and the road cess. The rule for all *khālsa* land is that one anna in the rupee must be paid on the assessment of each field for the combined *jāglya* and local cess—the amount being calculated only on whole rupees—and a further three pies or quarter anna for the school cess. Nothing extra is paid for road cess, but Government sets aside one per cent. of the land revenue as a fund in each District for the maintenance of the roads. In all villages held by exceptional tenures, such as *izāra* and *jāgīr*, the holder may make his own arrangements for the maintenance of village watchmen, subject to the supervision of the Deputy Commissioner; but he must pay both school and road cess. He does not, however, pay at the rate of so many pies in the rupee, but at the rate of one per cent. on his assessment for each cess, calculation by percentage being considered more convenient under the circumstances, and giving very nearly the same results as the other mode.

History of cesses.

172. The system has been developed by degrees. Practically every village has one or more watchmen called *jāglyas*,

chaukidārs, or *havildārs*. It is not clear when they were first appointed, but in the early years of the British occupation each village contributed simply what was thought necessary for itself. The liabilities of cultivators and the pay of *jāglyas* varied in an irregular way from village to village. In 1882 the fixed rate of one anna in the rupee was instituted in all *khālsa* villages. A fixed scale was drawn up to regulate the number and pay of *jāglyas* in all such villages according to the population and revenue involved. The total sum received in each District was to be applied as far as was necessary for the payment of all the *jāglyas*, and the surplus was to be appropriated to public purposes of common utility. The road cess was apparently introduced in 1857 and the school cess in 1867. The rate for each was originally one per cent. on the land revenue, but in 1880 they were amalgamated with the *jāglya* cess (before the latter was formally fixed at one anna in the rupee), and the rate for the three was made one-and-a-quarter annas in the whole rupee. This was thought to be simpler and more convenient for the cultivator, and amounts to just under 8 per cent., while the former rates came to a trifle over 8 per cent. The former mode of calculation was maintained in villages which were not *khālsa* because no advantage would have been gained by changing it. It is not clear when the road cess for *khālsa* villages was superseded by a payment by Government out of the land revenue. In 1885, when rural boards were constituted, the surplus of the *jāglya* cess and the income received on account of schools and roads were put at the disposal of the District Board where such existed. The Board was constituted in this District in 1893.

Present amounts.

173. The amount of *jāglya* cess realised in the District is now about Rs. 50,000 a year, of which about Rs. 35,000 are

spent on the *jāglya* force and the remainder goes to the District Board. The school cess produces about Rs. 16,000. Government contributes nearly the same amount, and fees come to about Rs. 8000—a total of Rs. 40,000. The expenditure on education amounts to Rs. 50,000. The road cess on alienated villages apparently produces about Rs. 2000, and the Government contribution for roads from the land revenue to about Rs. 10,000. Expenditure on roads by the District Board comes to Rs. 20,000, apart from the enormous amount spent from provincial revenues on the roads under the Public Works Department.

CHAPTER IX.

GENERAL ADMINISTRATION.

District organisation.

174. The Deputy Commissioner, who is also District Magistrate, is at the head of the District. He is assisted by three Extra Assistant Commissioners, of whom one is Treasury Officer and one is District Registrar. One of the Extra Assistant Commissioners is occasionally replaced by an Assistant Commissioner. The District is divided into two subdivisions under two of the Assistants, and five tāluks. Yeotmāl Subdivision consists of Yeotmāl, Kelāpur, and Wūn tāluks. Dārwhā Subdivision contains Dārwhā and Pusad tāluks. Each tāluk contains from 350 to 400 villages, about one-sixteenth of which are uninhabited. Every tāluk is in the hands of a Tahsīldār, assisted by a naib-tahsīldār. A fourth Extra Assistant Commissioner is in charge of excise work as Excise Assistant. Yeotmāl District forms a division for forest purposes, and the Divisional Forest Officer is at present an officer of the Imperial Service. The District and Sessions Judge of East Berār has jurisdiction, and holds sessions at Yeotmāl in alternate months. The civil staff consists of a Subordinate Judge and two munsiffs at Yeotmāl and two munsiffs at Dārwhā. A District Superintendent of Police is stationed at Yeotmāl. Education is supervised by a Deputy Inspector of Schools. The Civil Surgeon is Superintendent of the jail. The Public Works Department is represented by a subdivisional officer subordinate to the Executive Engineer at Amraoti. The land record staff consists of a District Inspector and 21 Circle Inspectors. Each of the latter has

on an average 91 villages and 24 patwāris in his circle. The scheme has recently been reorganised, but unfortunately Circle Inspectors have still serious temptations to corruption.

Village organisation.

175. The word village in Berār does not mean merely a group of houses and the people who live in them, as it does in England. It has also the meaning of parish. All the land within a certain boundary belongs to and forms a particular village. The average population of a village in Yeotmāl District, excluding five places which have each a population of over 5000, is between 350 and 400: and the average area is between 1700 and 1800 acres. A single type of village is common throughout Berār. Its officers and servants, from the administrative point of view, are firstly, a patel and patwāri; secondly, a *jāglya*, *havildār*, or *chaukidār*; and thirdly, some *kāmdār* Mahārs or kotwāls. The patel (Marāthī, *pātil*) and patwāri are the headman and the accountant, or recorder, of the village. In dealing with the village they are the representatives of the central government, and in dealing with the central government they are the representatives of the village. Every village must have a resident patel. Usually there is only one patel to a village, but three classes of exceptions occur. In *izāra* and a few other villages the right to the office, the *patelkī watan*, is held by a person known as the *mālik* patel, who has the option of acting either personally or through a substitute called indifferently *badlī*, *mukhtār*, or *gumāsta* patel. Sometimes the duties of the office are divided, a revenue, *mulkī* or *kālichā*, patel performing some, and a police patel being responsible for the rest. Sometimes also there is rotation, one man officiating for ten years and then the other succeeding him. In some cases a cluster of houses, gen-

erally occupied by people of a single caste such as Banjārās, is situated at a distance from the main village site but within the limits of the village. Such houses form a *majrā*. They are regarded by Government simply as subordinate to the patel of the village, but they invariably have also a headman of their own called a *naik*. The office of patel is, generally speaking, hereditary, provided that the heir reaches a certain standard of moral, mental and physical eligibility. Normally the eldest male representative of the senior branch of the whole *patelkī* family is firstly patel, secondly is universally given social precedence in the village, and thirdly is manager of the family property in so far as it has remained joint; but complicated disputes sometimes arise about the succession. The patel has a long list of duties. He collects the land revenue and pays it in at the tāluk headquarters, inspects boundary marks, reports cases of encroachment on public land, controls the other village officers and servants, supervises the sanitary and police interests of the village, assists in the service of summonses and other processes, collects vital statistics, and performs many other important functions. Patels are paid by receiving a certain percentage on the land revenue. In this District their emoluments, *mushārā*, *rusūm*, are very low, amounting only to an average of Rs. 42. The rule throughout Berār is that the patel and patwāri each receive as personal remuneration 5 per cent. on the first Rs. 1000 of land revenue collected, 4 per cent. on the second, 3 on the third, and so on to a final rate of 1 per cent. per Rs. 1000. This is called *ain-mushārā*. About an equal amount is also allotted to them for miscellaneous and stationery charges, *chillar kharch*, or *daftarchā kharch*; but the patel only receives one-third of this, while the patwāri gets two-thirds. In villages where there is a cattle-pound, *kondwāda*, *gādhe-ghāt*, it is often in charge

of the patel, and he receives an allowance on account of it. Patels generally hold a certain amount of land, but this has nothing to do with their official position. They have no right as patels to the general land of their villages. The position is universally recognised as the most honourable one in the ordinary village. There usually accompanies it a definite right of precedence, *mānpān*, at festivals and ceremonies. There is a custom of giving patels small fees, for instance at marriages. Some patels also add considerably to their income by irregular means, taking money especially from poor and ignorant cultivators for doing their duty in some respects and for not doing it in others; but they are, upon the whole, an excellent body of men. A patwāri has sometimes only one village and sometimes several villages. In this District he has an average of four. As in the case of *patelkī* the office is hereditary though a *mālik* village officer who acts through a substitute is not bound by this restriction. The educational standard is higher than that required from patels. The office, *patwāripanā*, is second in dignity to the *patelkī*, and the patwāri is often respected personally even more highly than the patel. His duties are largely summed up in co-operation with the patel, and carrying on all the writing work connected with the village. This involves firstly all the keeping of accounts involved in collecting land revenue on every field, and secondly the writing of registers and reports on a great variety of matters connected with Government rights, and the health, protection, and prosperity of the village. The patwāri gets a slightly larger percentage on each village than the patel because of his special expenses for writing; and seeing that he generally holds four villages and the patel only one, his total income is considerably larger. In this District it amounts on an average to Rs. 166 a year.

Jāglyas and Kotwāls

176. The *jāglya*, *havildār*, or *chaukidār* is the village watchman. The name generally used in this District is *havildār*, but *jāglia* is the official name, and in the form *jāglya* is commonly used in other parts of Berār. *Jāglyas* are nominated by patels subject to confirmation by the Tahsīldār. No hereditary right and no caste restrictions attach to the office, but it is not usual to appoint men of the very lowest castes. The *jāglya* is the patel's chief servant for government work, his orderly so to speak. He is the first person responsible for all the miscellaneous menial work connected with the administration of the village. He calls individuals to the *chāwadī*, the building where the village officers sit to transact government business; accompanies the patel on his rounds in the village and through the fields; guards revenue which the patel and patwāri are taking to the tahsīlī at the tāluk headquarters; stays by night in the *chāwadī* in case any need of action should arise; goes at intervals to the houses of habitual criminals and calls them to make sure that they are not abroad on mischief; and does a great many other petty duties. Much of this work could also be done by kotwāls or *kāmdar* Mahārs, but the *jāglya* holds a higher and more responsible position than they. Indeed if supplies are wanted for sale to a Government officer, the Mahār might not be allowed to enter the house because of his low caste, but the *jāglya*, if of a higher caste, could go inside and hand things out to him. Almost every village has at least one *jāglya*; and some have five or even more. Their pay varies according to the size of the village, but the maximum is about five rupees a month. They all receive also a coat and turban every year and have a belt and badge, a uniform which was at one time provided by the men themselves. They were perhaps originally hereditary village servants paid in kind. In a few villages the

cultivators also give small presents of grain at festivals. The pay is so scanty that patels often have a difficulty in finding *jāglyas*. In villages held under special tenures the holders are allowed to make their own arrangements, but if this is not done satisfactorily Government exacts *jāglya* cess at the rate of one anna in the rupee on the assessment, and brings the village under the system obtaining in *khālsa* villages.

Kotwāls.

177. *Jāglyas* are not known as village servants. There are a number of people called by that name who have a hereditary claim to do some kind of work for the village, and to be paid, not by the piece, but by an annual contribution, *balutā*, or *hak*, at a recognised rate. These servants vary from village. Only one, the *kāmdār Mahār*, is given a place in the administrative organisation. His main rights are enforced by the revenue courts whereas the others would have to enforce theirs by a more complicated procedure in the civil courts. A village generally contains several Mahār families, some of whom are *watandār* while some are not. The right to act as *kāmdār* Mahār circulates in rotation among the *watandār* families. It is a strictly hereditary right, though it may be forfeited by conviction in a criminal court. Remuneration is received in the form of dues of juāri and other edible crops. These are fixed by custom but may be modified to some extent by the Deputy Commissioner. The rates in fact differ greatly from village to village. In some places they are paid upon all the cultivated land, in some upon edible crops only, and in some upon the number of ploughs, the measure by which they are calculated also varying. Besides these dues, payment of which is enforced by the revenue courts, the *kāmdār* Mahār removes dead animals and generally receives the skins in return, though this claim and that to dues of the lesser edible crops can be enforced only by

the civil, not by the revenue courts, and though the Mahār is never considered entitled to the hides of animals belonging to the patel or any *bhāoband*, agnatic relative of his· The value of these hides was probably trifling in former times, but it now often amounts to one-third of the total income of the Mahārs. The total remuneration of a *kāmdār* Mahār is seldom worth more than five rupees a month, but the position is much prized. This general description applies to the whole of Berār, but in Yeotmāl District there is a further distinction. In the greater part of this District the term kotwāl is used, though it is practically unknown in Pusad tāluk and in the rest of Berār. The kotwāl is often a Mahār and sometimes a Māng, but in the eastern part of the District he is more commonly a Pardhān; and at Pārdi, in Wūn tāluk, he is a Gurao. Mahārs are said to be the Pariahs, and Māngs to be the Chucklers of Madras. The Pardhān seems to be connected with the Gonds. In villages where the kotwāl is a Pardhān he alone generally gets the juāri dues, while there are *kāmdār* Mahārs in such villages who get the hides of dead animals but do not receive grain dues. In these cases there is usually a *bhūmak* also, who is invariably a Gond, and combines certain simple religious duties with some services to Government. The villagers assign petty government work to all of these in a perfectly definite order. They say for instance that if a pair of bullocks is to be kept ready for a government servant the duty falls first on the *jāglya*, failing him on the (Pardhān) kotwāl, then on the *kāmdār* Mahār, and then on the (Gond) *bhūmak*. All of these as a matter of fact receive something for their services, even if it is only a present of a little grain at festivals; but the two last have no standing in a revenue court. The work of the kotwāl where he exists, and of the *kāmdār* Mahār in other villages, is all the various menial work on behalf of Government which is not done

by the *jāglya*, that is, work required for the sanitation of the village, for carrying messages to other villages, and for other purposes.

Crime.

178. Criminal justice in the District is largely in the hands of the two Subdivisional Officers sitting as Subdivisional Magistrates, and the five Tahsīldārs sitting as Magistrates of the Second or Third Class. The third Extra Assistant Commissioner has also a certain amount of criminal work, and one naib-tahsīldār has just been invested with criminal jurisdiction (1908). The District Magistrate supervises the whole and takes a few cases himself. No Honorary Magistrates at present exist in the District. The number of cases tried by each Tahsīldār-magistrate in 1907 varied from 115 to 253; and the work of the higher courts was proportionately heavy. The total number of criminal cases tried in the District during the year 1907 was 1439, of which 952 were cognizable and 487 non-cognizable. During the five years ending 1907 the average number of persons convicted for offences affecting human life was eight, for robbery and dacoity seven, for grievous hurt two, for house-breaking 45, and for theft 94. Theft in various forms accompanied by violence is common. People of the less settled castes, of which the District contains a considerable variety, are largely responsible for this. Two Naikdā outlaws with a price upon their heads are now at large in Pusad tāluk. Pursuit of them is complicated by the fact that they can cross the border into the Nizām's territory at will. Crime is sometimes committed from sheer superstition. The Berār Gazetteer of 1870 records a case in which some Banjārās executed a woman for witchcraft. A curious case of a lesser offence on a similar ground recently occurred. It happened in a remote village that cholera attacked members of the higher castes but spared the Mahārs. The cause of the

immunity was probably the fact that the Mahārs lived separately and their well had not been contaminated. The other villagers took no account of this. They thought it obvious that the Mahārs had, from enmity, persuaded the village goddess, the Mother of the Village, to bring cholera upon them. A sorcerer, *bhagat*, was called in and "bound" the village with complicated ceremonies, and the Mahārs were beaten. It is by no means uncommon for families which have clearly brought cholera from an infected place to be beaten and expelled from the village.

Before 1853 the whole of Berār contained only two civil courts, and the presiding officers, munsiffs, received no pay. From 1853 to 1905 civil jurisdiction was in the hands of the officers who exercised criminal and revenue jurisdiction. The District now contains one Subordinate Judge and four munsiffs, all stationed at Yeotmāl and Dārwhā. Their time is fully occupied, but the number of suits filed would probably much increase if the courts were more scattered.

Civil justice.

179. Civil suits in which the property involved is of a value of less than Rs. 500 are decided by the four munsiffs. The institutions in 1907 in the court of the Sub-Judge, who decides suits from Rs. 500 to Rs. 5000, were 210. The chief class of suits in the lowest court is for money. Small sums are lent on bonds on the *sawai* system, that is to say, a bond is made out for 25 per cent. more than the money actually advanced and the whole is to be returned without further interest by a certain date. This often involves the paying of 25 per cent. interest on a loan of a few months. Repayment is generally to be made in the cotton season, from November to February; and it is often provided that cotton is to be delivered on failure of payment, the bond being often written in the form of a sale of cotton for price prepaid. Mortgages by conditional

sale are next in number in the munsiff's courts. The right of pre-emption possessed under the Berār Land Revenue Code by a co-sharer in a field gives rise to a class of suit unknown in the Central Provinces. Suits for money upon accounts, bonds, and promissory notes are the most common of those which come before the Sub-Judge. The amount for which a decree can be given for a Hindu plaintiff is limited throughout Berār to twice the principal by the rule of *dāmdupat*. Repayments without written receipts are commonly alleged by the defendant, but can seldom be proved. Suits for foreclosure of mortgage, sale of immoveable property, and redemption are also common. A mortgagee, of whatever class, is usually put into possession of the mortgaged property and detailed accounts of profits have consequently to be rendered for, possibly, a number of years.

Registration.

180. The office of District Registrar is generally held by an Extra Assistant Commissioner. The District contains 13 sub-registrars' offices of which one is held by an *ex-officio* sub-registrar, the Tahsīldār; two are held by rural sub-registrars paid by commission only; and ten are held by salaried sub-registrars. The number of documents registered in the four tāluks of the old Wūn District increased between 1896 and 1906 from 2398 to 3699, that is, by five per cent. a year, besides 730 registered in 1906 in Pusad tāluk. The registration receipts for the year 1906 were Rs. 14,700 for the whole District, which is just twice as much as those ten years earlier.

Statistics of revenue.

181. The receipts under the principal heads of revenue are given firstly for different periods for the old Wūn District so as to illustrate general development; and secondly, for the new Yeotmāl District so as to show present conditions. The figures for Wūn

District for the three years 1880–81, 1890–91 and 1900–01 were—Land revenue and cesses, Rs. 5,13,000, Rs. 6,30,000, and Rs. 7,32,000; stamps, Rs. 39,000, Rs. 68,000, and Rs. 66,000; excise, Rs. 1,91,000, Rs. 3,24,000, and Rs. 2,29,000; forests, Rs. 30,000, Rs. 73,000, and Rs. 94,000; and registration, Rs. 2,000, Rs. 5,000, and Rs. 9,000. The revenue of the year 1900–01 was affected by the famine which ended in that year. The receipts for 1906–07 for Yeotmāl District were—Ordinary land revenue, Rs. 10,09,407; miscellaneous land revenue, Rs. 32,360; cesses, Rs. 70,181; stamps, Rs. 1,01,580; excise, Rs. 11,03,384; forests, Rs. 2,15,893; registration, Rs. 14,761; and income tax, Rs. 33,139. Income tax has only been levied since 1904. It appears that before 1853 a somewhat similar tax called *pāndhri* was levied, and from 1862 to 1904 town-fund; but these were in various respects different from income tax.

Excise.

182. Excise revenue in the District is derived from country spirit, *tāri*, *gānja*, and opium, together with a very little from European liquors. Country spirit, *dāru*, made from the mahuā plant, is sold under the contract distillery or Madras system. Revenue is derived from a duty on the spirit, and from the sale of the right of private vend. The Local Government has the option of applying in the District either of three rates of duty—fifteen annas, one rupee fourteen annas, and three rupees two annas, per gallon of proof spirit. In the year 1905–06, when the system was first introduced, the lowest rate of duty was sanctioned; but for the last two years the intermediate rate has been in force, and the application of the highest rate is contemplated. The right of manufacture and wholesale vend for a short term of years is given out free to a selected firm, a certain whosesale price being fixed in the agreement. Messrs. Parry and Company of Madras hold

the right for this District for five years from 1905. The present wholesale price is fifteen annas per proof gallon Liquor may be sold in the District at either 25, 45, or 60 degrees under proof. There is most demand for it at 60 degrees u.p., and scarcely any liquor is issued at 45 degrees The spirit is manufactured at Messrs. Parry and Company's distillery at Kamptee, and is imported into the District at any strength that suits the firm. It is in fact usually imported at a strength between 35 and 45 degrees over proof. A warehouse has been built at each tāluk headquarters, and a sub-inspector on behalf of Government and an agent on the part of the firm are stationed there. These officials watch and record every stage in the preparation of the liquor; and variation at each stage on account of dryage and other unavoidable causes is only permitted to a certain limited extent. In the warehouse water is added and the liquor is brought to a strength at which issue is sanctioned. Retail vendors, who need to buy it, have to get a pass from the sub-treasury and to pay there the amounts required to cover the wholesale price together with the duty, Messrs. Parry and Company receiving their share by means of monthly payments by the revenue authorities. The right of retail vend is sold annually by auction. The amount realised by the sale of the shops was Rs. 5,85,000 in 1907, and Rs. 4,98,000 in 1908. It is not clear how far the decrease is due to the crops being poor this season. The duty in 1906–07 produced Rs. 3,67,000 more. The right of vend is sold separately for each village for which a shop has been sanctioned, and payment is made by instalments throughout the year. Retail vendors are allowed to charge any price they please subject to a minimum introduced this year of six annas a bottle, that is, about one quart. The object of introducing the minimum was to prevent wealthy contractors starving out their competitors by undersell-

ing them. The price actually charged is in places as much as ten or twelve annas a bottle. Along the border of the Nizām's Dominions it is much less because liquor is very cheap across the border. The District contains 220 shops, or one to every 23 square miles, the number having been much reduced during the last few years. The average value of a shop in the last two years has been almost Rs. 2500 for twelve months. The consumption of the District during the last few years has been about 200,000 proof gallons annually—an average of about one-third of a gallon of proof spirit to each head of the population. This is, proportionately, three times as much as is drunk in other Districts of Berār. Accurate comparison cannot be made with many Districts of the Central Provinces because of differences in the systems followed; but the revenue from country spirit alone seems to exceed that derived from the same source in any other District. The reason of this large consumption is probably that the aboriginal tribes which form a large fraction of the population are especially fond of drinking. Liquor was made on the outstill system till 1905. The present system is better calculated to limit consumption. The liquor made in the District under the official name of *tāri* is in fact not made from the *tād* tree but from the *sindī* tree; and is commonly known as *sindī*. The right of retail vend at certain shops is sold by auction and carries with it the right of drawing the liquor. It produces Rs. 3000 or Rs. 4000 a year. The trees are largely situated on government waste land, and no additional charge is made for utilising them. *Sindī* trees are scarce, and the revenue from the liquor is consequently small. Muhammadans are especially fond of *sindī*. *Gānja* is made from the flower of the hemp plant. Its manufacture in the District is forbidden. It may be brought only from the government storehouse at Khandwā. It comes in

packages of one seer and is stored at the headquarters of each tāluk. A duty of Rs. 5 per seer is charged for issue to the wholesale vendors. Licenses are issued to them without charge, and the District contains from five to eight licensees. Licenses for retail sale are disposed of by auction, both wholesale and retail vendors charging what prices they please. Sales of the shops have produced about Rs. 12,000 in each of the last two years, and the duty in 1906–07, the last complete year for which statistics can be given, produced Rs. 5500. The drug is smoked by people of all castes but not to a very great extent. Neither *bhāng* nor *charas*, both of which are also made from the hemp plant, are sold in the District. Opium, *aphū*, was formerly manufactured in the District, but this has now been prohibited for many years. Government imports the drug from the Ghāzipur factory and issues it to retail vendors at Rs. 23-8 a seer. The privilege of retail vend is sold by auction. The proceeds of the auction in each of the last two years have been nearly Rs. 50,000, and the duty in 1906–07 amounted to Rs. 29,000. Very little opium-smoking is practised as *madak khānas* for the purpose were prohibited in 1896. Opium is given to infants to keep them quiet, and is consumed by invalids and old people among all castes. Each tāluk has two executive excise sub-inspectors appointed to superintend the working of the system and to check smuggling. The latter practice is carried on to a considerable extent across the Nizām's border because the price of liquor is considerably higher on this side, and that of *gānja* and opium is higher on the other. Only very small quantities appear to be carried across the border at a time. *Gānja* is illicitly manufactured by Bairāgis, but no country liquor is made in the District. Only one license for the sale of European liquor has been granted in the District. The shop is at Yeotmāl

and the payment is Rs. 100. A few wealthy natives get liquor directly from Bombay, and a demand for certain kinds of European liquor could easily be cultivated; but it is contrary to the policy of Government to facilitate drinking in opposition to caste rules.

District and tāluk boards.

183. The management of roads, schools, public wells and tanks, pounds, ferries, and certain other matters of local importance is largely in the hands of the District Board. This body came into existence in 1893 under the Berār Rural Boards Law of 1885. It consists of 37 members, of whom 30 are chosen by a process of double election and the other seven are nominated under certain restrictions. The primary electors consist, generally speaking, of all cultivators who pay as much as Rs. 64 land revenue; all male adults who used to pay a certain amount of town fund assessment (but a corresponding rule has not been made in regard to income tax now that the latter has superseded town fund); and all patels and patwāris. They elect 12 representatives in each tāluk who form, together with six nominated members, tāluk boards; and these bodies each elect five of their number to the District Board, members nominated to their present position not being eligible. The total income of the District Board, as estimated in the budget for 1906–07, was Rs. 1,26,000, and that for 1907–08 was Rs. 1,47,000. It is almost entirely drawn from five sources—cesses levied along with land revenue; the surplus on cattle pound receipts; fees for education; a cess on weekly markets; and contributions from provincial revenues. In 1907–08 the estimated amounts from each of these sources were—Cesses, Rs. 51,000; cattle-pound surplus, Rs. 19,000; education fees, Rs. 9,000; bazar cess, Rs. 33,000; and provincial contributions, Rs. 28,000. Of the last item Rs. 16,000 were contributed for education,

Rs. 7000 for civil works, and Rs. 5000 for general purposes. The District Board has a balance in hand of over Rs. 90,000. Expenditure is therefore planned on a scale slightly in excess of current income. In 1907–08 there were devoted the following amounts to the various main objects—Establishment, Rs. 6000; pension funds, Rs. 6000; education, Rs. 44,000; medical, Rs. 18,000; civil works, Rs. 99,000; the total amounting to Rs. 1,82,000. Education involves a total revenue, from cess, fees, and provincial contribution, of Rs. 41,000, and an expenditure of Rs. 44,000. Of the Rs. 18,000 set aside for medical purposes, Rs. 6000 form a contribution to dispensary funds, and Rs. 9000 go in conservancy charges. The greatest charge, Rs. 99,000, is for civil works. Practically all of these were in charge of Public Works Officers. Buildings took Rs. 38,000; communications, Rs. 32,000; markets, Rs. 6000; and pounds, Rs. 4000. The income and expenditure of the District Board have doubled during the last ten years, the area of the District having increased by about one-fifth during the same time. The incidence of total income per head of population is about As. 4. When the Deputy Commissioner is a member of the District Board he is *ex-officio* chairman, and the Tahsīldārs are similarly chairmen of tāluk boards. The District Board, besides the ordinary works mentioned, is by its constitution partially responsible for relief works in times of famine or scarcity, and has a general responsibility for local works or measures likely to promote the health, comfort, or convenience of the public. Tāluk boards not only elect members to District Boards but are made responsible for works not exceeding Rs. 50 in cost. The District Board maintains out of the District fund conservancy establishments at the four tāluk headquarters, which have no municipal committees, and at 18 other villages, in some cases only for the weekly

market. These are under the immediate control of the patels.

184. Yeotmāl is the only municipal town in the District. The municipality was first constituted in 1869 but had to be abandoned as the town could not support it, and was reintroduced in 1893. The majority of the members were then at first elected, but in 1898 election was abolished. It will be introduced again in 1908, and the total number of members will be reduced from 14 to 12. The revenue of the municipality rose from Rs. 11,000 in 1896–97 to Rs. 25,000 in 1906–07. It was estimated that in 1907–08 the tax on houses and lands would produce Rs. 6200; that on animals and vehicles, Rs. 2600; and that for conservancy, Rs. 1400. Pounds were expected to produce Rs. 1800; the surplus of cotton market receipts, Rs. 1500; the public gardens, Rs. 1000; further conservancy receipts, Rs. 1000; fees at markets and slaughter-houses, Rs. 3100. No octroi is in force. The main heads of expense were—administration, Rs. 1600; lighting, Rs. 1100; water-supply, Rs. 1000; drainage, Rs. 1000; conservancy (including road-cleaning), Rs. 5500; medical, Rs. 1300; markets, slaughter-houses and pounds, Rs. 1000; public gardens, Rs. 1200; public works and improvements, Rs. 3200; and education, Rs. 8500; total Rs. 27,000. This would leave a closing balance of about Rs. 5500. A large drainage scheme, to which this balance might be appropriated, is under consideration.

Municipalities.

185. No village Sanitation Act has been applied to Berār. In 1888 a scheme was drawn up by which sanitary boards were to be formed in the larger villages, and the Sanitary Commissioner, Deputy Commissioner, and Executive Engineer were to meet once a year as a District Sanitary Board to supervise their work. In this District boards

Village sanitation.

were formed in all villages having a population of more than 100. The District Sanitary Board still meets, but the village boards have, to a large extent, been given up. Since 1897 a village sanitary inspection book has been maintained in five villages so as to provide a permanent sanitary record of representative places. At present the District Board provides a conservancy establishment for eight weekly markets and 14 other villages, in some of which markets are not held. Sanitary committees, which are apparently survivals of the old boards, exist in some villages and supplement the grant from the District Board by a light rate. Sanitation elsewhere is supervised by the patel but is generally very backward.

Public works.

186. For the purposes of the Public Works Department four tāluks of the District are included in the East Berār Division, and Pusad tāluk is in the West Berār Division. Executive Engineers are stationed at Amraoti and Akolā and Subdivisional Officers at Yeotmāl and Bāsim. The District contains 213 miles of road under the Public Works Department, and the annual cost of maintenance, at Rs. 300 a mile, would be about Rs. 6,40,000. The value of the buildings in charge of the Department in the four eastern tāluks is Rs. 5,75,000, and their annual cost of maintenance is Rs. 2700. Among the chief buildings are the Deputy Commissioner's cutcherry at Yeotmāl, built in 1870, which with out-offices is valued at about Rs. 1,00,000; the tahsīl cutcherries, which were mostly built between 1864 and 1874, and the value of which runs from Rs. 28,000 to Rs. 48,000; the District jail, built in parts at intervals since 1872 and valued at about Rs. 72,000; the hospital and dispensary at Yeotmāl, mostly built in 1869 and valued at Rs. 22,000; the circuit-house, which is also used as a sessions court, built in 1886 and valued at Rs. 17,000; and various police stations,

offices of the Public Works Department, inspection bungalows, and post-offices. Pusad tāluk has similar buildings.

Police.

187. The sanctioned strength of the police force is 572 officers and men. These comprise one District Superintendent, one Reserve Inspector, four Circle Inspectors, 18 Sub-Inspectors, 85 head-constables, 460 constables, and three camel sowārs. At present there are also an Assistant District Superintendent and a Deputy Superintendent. About 200 of the force are Muhammadans and almost all the rest Hindus. A large proportion are men from Upper India, known as Pardeshīs. The pay of constables is now from eight to eleven rupees a month, but there is some difficulty in finding recruits. The District contains 25 Station-houses together with 15 outposts and three road-posts.

Jail.

188. Yeotmāl has a District jail of the 4th class with the Civil Surgeon as Superintendent. It has accommodation for 64 convicts and nine under-trial prisoners. The average daily number of prisoners in the last three years has been 39, and that of under-trial prisoners 11. The chief industries are stone-breaking and the grinding of corn. A large garden is attached to the jail and some well behaved prisoners are employed in it.

Education.

189. Before the Assignment no schools were supported by Government and the condition of keeping a school was never attached to grants of land or money. There were Brāhman schools for religious education at Wūn and Umarkhed, and probably a few elementary schools elsewhere. No doubt a few learned Muhammadans also gave religious instruction. The Gazetteer of 1870 remarks that Hindu teaching was always given for a fee but Muhammadan teaching for the public was invariably

free. Boys of the lowest castes were never admitted into schools. No statistics of the number of schools are available. In 1874 there was only one indigenous school in Yeotmāl tāluk; and in 1875 when one out of every 180 of the population of the old Wūn tāluk was in a Government school, only one out of every 100 could read and write. The British Educational Department was established in Berār in 1866, and education has steadily progressed from that time. For many years some schools were maintained by Government and grants were given to others upon the results of examinations, but the system was unsatisfactory because it was often impossible to depend on the aided schools. Grants upon examination have therefore not been given since 1906. At that time the fees charged in Government schools were one anna a month for the first class, two annas for the second, and so on. Since 1907 they have been reduced to one anna a month for any class in a vernacular school. The fees for English instruction vary from eight annas a month upwards. Other changes have been and are being introduced, so that the time is one of transition. In 1906–07 the District contained 134 schools—a decrease of 23 on the previous year owing to the disappearance of small indigenous schools. Of the total two were Anglo-vernacular schools (at Yeotmāl and Wūn), 25 were middle schools, in nine of which, however, there was an English class; and 86 were primary schools—all for boys. There were also seven girls' schools. The total number on the rolls was boys 7082, and girls 650. Only two schools received (fixed) grants under the new system, those attached to the orphanages of the American Free Methodist Mission at Yeotmāl. In the boys' school belonging to the Mission, technical instruction is given in carpenter's work, gardening, and bicycle-repairing. The carpenter's instruction appears to be excellent. The course takes four

years. Anglo-vernacular and girls' schools are maintained out of provincial revenues Expenditure on the boys' primary and middle schools amounted to Rs. 43,000, of which Rs. 16,000 were provided by provincial contributions ; Rs. 18,000 by an education cess ; and Rs. 9000 by fees and popular contributions. A school called the *Vidyāgraha* was opened in Yeotmāl in 1905 by Swadeshi political enthusiasts, and is held at the *mandir* or temple of Vithobā. It has classes for English and for manual training. A large number of boys attend it. The census of 1901 showed that out of a total population of 576,000 there were 17,100, or 3 per cent. literate. Out of 30,000 Muhammadans the literate numbered 1900, or 6 per cent.; out of 467,000 Hindus they were 14,300, or 3 per cent.; and out of 75,000 Animists they were 75, or one-tenth per cent. It is clear that Muhammadans are much more advanced, and the Animistic aboriginal castes very much less advanced, in education than the mass of Hindus. Out of 286,000 females only 442 were literate, the proportion being far larger among Muhammadans than among other castes. The figures of those literate at different ages show also that education is more common among the younger generation than among the older. Education has in fact made excellent progress since 1866 but the standard attained is still a low one. In 1901 only 3 per cent. of the population were literate, and only one-eighth per cent. (687) literate in English. Even among those who speak English with some fluency for the purposes of their profession very few know the language well enough to understand exactly an ordinary English book. People learned in Oriental literature and people who have acquired knowledge which could be called either wide or accurate according to European standards are equally rare. Two small newspapers, *Bātmidār* and *Harī Kishor*, both in Marāthī, are published in Yeotmāl.

Medical relief.

190. The District contains ten hospitals and dispensaries with accommodation for indoor patients. The average daily number of indoor patients during the last three years has been 15, that of outdoor patients 329, and the annual number of operations 1333. All the dispensaries have been established by Government. Their total annual income during the last three years has been Rs. 20,000, of which Rs. 1200 have been contributed by private subscriptions, and almost all the rest by Government in one form or another. No leper or lunatic asylum is maintained in the District. Vaccination is compulsory only in Yeotmāl town, but it is carried on all over the District. The special vaccination staff consists of a superintendent and nine vaccinators. The annual proportion of successful operations for the last three years has been 44 per mille, and the annual cost of vaccination has been Rs. 2800.

APPENDIX.

GAZETTEER OF TAHSILS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

APPENDIX.

GAZETTEER OF TAHSILS, TOWNS, IMPORTANT VILLAGES, RIVERS, AND HILLS.

Adān River.—A river about 130 miles in length. It rises in Bāsim tāluk and flows through a curve, north, east, and south, into the Pengangā river. It passes from Bāsim across Mangrūl, and along part of the southern boundary of Murtazāpur tāluk, all in the Akolā District, then flows through Dārwhā tāluk, forms part of the boundary between Dārwhā and Yeotmāl, and passes south across the western extremity of Kelāpur. It crosses the Yeotmāl-Dārwhā road at Bori, sometimes called Bori-Arab. No bridge or causeway has been made, and people are sometimes drowned here in the rains. The Arnāwatī unites with the Adān about eight miles north of the Pengangā. The Adān is the largest tributary of the Pengangā. Its valley is from six to fourteen miles in width. It ceases to flow in the hot weather, though pools are left in the latter part of its course.

Ajanta Hills.—The hills of the District are offshoots from the Ajanta range, which extends from the Western Ghāts across Khāndesh and the southern part of Berār. It is difficult to trace any regular formation among the peaks and ridges within the District.

Anji.—A small village in Kelāpur tāluk, population 797, situated two miles west of Ghātanji. It contains a Hemādpanthī temple of Shrī Narsinha, who slew a demon called Hiranya Kashyap. The demon could not be slain by man, or with weapons, or either by day or by night. Shrī Narsinha assumed the mouth of a lion, allowed his nails to grow long, and attacked the demon in the twilight,

thus fulfilling all the conditions. He is depicted inside the temple tearing the demon to pieces with his nails. The rays of the rising sun strike his feet through a small opening in the wall of the temple, and thus do homage to him. A large well called Kunde is situated in front of the temple. Number of pilgrims visit the place in the month of Vaishākh (April-May).

Arnāwatī River.—A river about 70 miles in length. It rises in Mangrūl tāluk and flows through Dārwhā tāluk in Kelāpur, where it unites with the Adān about eight miles north of the Pengangā. Its valley is from eight to twelve miles in width. It ceases to flow in the hot weather.

Arni.—A village on the Arnāwatī in Dārwhā tāluk. Its population in 1891 was 2635 and in 1901 was 2880.

Bābhulgaon.—A large village in Yeotmāl tāluk about 14 miles north of Yeotmāl and two miles east of the Dhāmangaon road, 850 feet above sea-level. In 1870 it contained 226 houses, and in 1901, 397 houses and 1740 population. Thirty years ago its weekly market was one of the most important in the tāluk, the weekly sales amounting to Rs. 5000. It is now second to Yeotmāl, and the sales amount to Rs. 3000. It has throughout the period been an important cattle market. There is a police station at Bābhulgaon. A ginning factory is working there.

Bālāghāt.—The name given to the hilly country which forms the southern part of Berār, the plain country north of it being called Pāyanghāt. The whole of Yeotmāl District except a strip in the north belongs to the Bālāghāt. The *ghāts* which mark the limit of the Bālāghāt are the northern boundary of the tableland of the Deccan. The country slopes slightly southwards from those *ghāts*, but the whole of the Bālāghāt is high, rough and broken.

Bembalā River.—A river about 80 miles in length, which rises near Kāranjā and flows through Murtazāpur, Chāndur and Yeotmāl tāluks into the Wardhā. Only 21 miles of its course are in this District, the whole in the plain country. It contains water all the year round, but has little current in the hot weather. The Yeotmāl-Dhāmangaon road crosses it by a fine bridge 1000 feet in length.

Bhām.—A deserted village in the south-west of Yeotmāl tāluk about 15 miles from Yeotmāl. It was the residence of Raghujī Bhonsla when a *sirdeshmukh* of Berār. It contains the ruins of immense stone buildings scattered over a large area. It is said that there were 5000 houses of Bairāgis besides great numbers of other followers with him. Bhām is situated on a small plateau overlooking the Adān river, and about 300 feet above the level of the valley. Raghujī apparently had a number of trees planted there to beautify the place. He is said to have had a divine intimation here of rising to regal power. He fled on one horse from Bhām to Deogarh near Chhindwāra to escape assassination by Kānoji and Rāyalji. The Berār Gazetteer of 1870 remarks about the condition of Bhām: 'The ruins of palaces, 'being now covered with dense jungle, are the resort of 'bears and tigers.'

Bori.—The District contains sixteen places called Bori. Two of these are of some slight importance. Pātan-Bori on the Khunī river in the extreme south-west of Kelāpur tāluk had, in 1901, a population of 2285. It used to be the head of a pargana. Before 1853 it was a *thāna*. A considerable proportion of the population are Telangis, as is usual in the south of Kelāpur tāluk. Two villages called Bori-Khurd and Bori-Bujrug are situated on the banks of the Adān river 21 miles from Yeotmāl upon the Dārwhā road. Their combined population was

1535 in 1891 and 2139 in 1901. Two cotton factories are situated there.

Chātwan.—A village in the extreme south-west of Wūn tāluk, population 47. A perennial warm spring rises here and was formerly used for irrigation. In 1875 Government built a masonry dam to assist irrigation, but it has long been wholly out of repair.

Dārwha Tāluk.—Dārwhā tāluk is situated between 19° 52′ and 20° 36′ N., and 78° 2′ and 78° 51′ E. It contains 387 villages, of which 314 are *khālsa*, 63 *izāra*, and 10 *jāgīr*. (Dob is here counted as *khālsa*, but one-half of it is *izāra*.) Of the 314 *khālsa* villages four are included in State forest and one is wholly waste. It is bounded on the north by the Chāndur tāluk of Amraoti District and the Murtazāpur tāluk of Akolā District; on the west by the Mangrūl tāluk of Akolā District; on the south by Pusad tāluk and the Nizām's Dominions; and on the east by the Kelāpur and Yeotmāl tāluks. The area of Dārwhā tāluk is about 1062 square miles. The shape is almost that of a parallelogram. The average length from north to south is 45 miles; and the average breadth from east to west, 24 miles. The tāluk is a rough plateau with an elevation varying from 1000 to 1500 feet above sea-level. The Adān and Arnāwatī rivers and their tributaries have formed valleys which are often some miles in width, but the rest of the tāluk is occupied by small confused ranges of hills which are often very steep. The northern part is stony and the soil is shallow and light, but in the southern part, especially in the river valleys, there are extensive tracts of good black soil. Dārwhā is said to be a healthy tāluk, unusually free from both fever and epidemics. No large river flows through the tāluk though the Pengangā forms the south-eastern boundary for nine miles. The Adān and Arnāwatī are the chief rivers within the tāluk, but neither contains water

throughout the year. Both flow across Dārwhā tāluk in a south-easterly direction from Mangrūl tāluk. The people depend for their water-supply chiefly on wells. These are ordinarily sufficient, but fail in years of extraordinary drought. The tāluk is upon the whole more fertile than others in the Bālāghāt. Out of a total area of 681,000 acres, 467,000 are occupied for cultivation, much of the rest being forest. The cropped area is usually about 450,000 acres. During the last two years juāri has occupied nearly 230,000 acres, and cotton about 130,000. Wheat has usually between 1000 and 3000 acres, and linseed less than 1000. From 6000 to 10,000 acres are generally irrigated. The area under juāri was under 130,000 acres in 1900–01, and has increased in every succeeding year. That under cotton was 150,000 acres in 1900–01, increased to 156,000 acres in 1904–05, and has fallen off during each of the last two years. The figures need a slight qualification because juāri and mūng are generally sown together, and cotton and tūr; and village officers possibly over-estimate the share to be awarded to juāri and probably underestimate that to be given to cotton; but it is still clear that juāri and cotton are by far the most important crops, and juāri is much more important than cotton. Dārwhā tāluk has two metalled roads, one leading north-east to Yeotmāl, a distance of 27 miles, and the other leading north-west to Kāranjā in Murtazāpur tāluk, 24 miles. A third road, to lead south to Digras near the border of the tāluk and thence to Pusad, is now under construction. No railway passes through the tāluk, though it is proposed to take the future Wūn line through it. Access to the railway is found best at Murtazāpur, 20 miles north-west of Kāranjā; but the traffic of the tāluk is to a large extent with Kāranjā itself where there is a large market, and there are a number of cotton factories. A considerable amount of cotton is

also brought to Yeotmāl. Numerous country roads exist all over the tāluk, but they are often rough and stony. The weekly markets number 23. The chief are Digras, where the weekly sales amount to Rs. 13,000; Dārwhā (Rs 9000); Bori (Rs. 4500); and Lohi (Rs. 4450). The market at Digras is continued for two or three days. Cattle to the value of Rs. 4000 are sold there. Other articles sold in the markets are all kinds of grain, groceries, clothes, pots and timber. Annual fairs connected with pilgrimages are held at Adgaon, Ajantī, and Tarnoli, but they are all very petty. The total population of the tāluk in 1901 was 156,679, and the density 148 to the square mile. This was apparently an increase of more than 50 per cent. since 1867, though in the last decade the increase, owing to two famines, was slight. Houses numbered 33,120, giving five persons to a house. The agricultural statistics for 1906-07 give the number of bulls and bullocks as 32,000; that of cows and she-buffaloes as 114,000; sheep and goats 28,000; carts 7700; and horses and ponies 1711. The number of horses and ponies apparently decreased during the settlement period, but those of all other kinds of livestock increased from 9 to 112 per cent. In 1872 the tāluk contained 13 schools. In 1900 it contained 24 Government schools with 871 boys; and 16 private schools with 160 boys. In 1907 there were 34 Government schools with 2332 boys; and one Government school for girls with 51 on the books. As the accommodation and education given in Government schools have improved and the fees have been lowered, private schools have become of very little importance; and they are not under the present system shown in the returns. The average price of juāri during the eleven years preceding the settlement operations of 1872 was 25 seers (of 2 lbs) to the rupee. This was considered dearer than previous prices, and the opening of

the railway in 1866 was given as the cause of the rise. From 1873 to 1878 juāri was very cheap, 34½ seers going to the rupee. From 1879 to 1888 the price was 30½ seers; and from 1889 to 1898, 21 seers; or omitting the famine year of 1896–97, 24 seers. In the famine year of 1899–1900 the price rose to 10 seers. Since then it has varied between 14 and 24 seers. It is impossible to get statistics of prices which are quite reliable, but it appears certain that the price of juāri has risen considerably during the last 50 years, while its cultivation has extended immensely. The price of cotton has apparently fallen, but owing to a more prolific kind being sown the cultivation of cotton, which has also extended immensely, is more profitable than before. The original settlement came into force in 1873. Out of the whole tāluk 15 villages were assessed at R. 0-14 an acre, and the rest were assessed at rates varying from R. 1–1 to R. 1–8 an acre. A revision settlement was brought into force in 1903, the rates being R. 1–8 and R. 1–12 an acre. The total land revenue (including the rates for *izāra* and *jāgīr* villages but excluding cesses) is now Rs. 2,93,700. The sales of licenses for the sale of liquor, opium, and *gānja* for the year 1907–08 produced Rs. 1,72,000, and the duty on these articles was about Rs. 1,09,000. Income tax produced Rs. 9504. The tāluk has police Station-houses at six places, Dārwhā, Digras, Lārkher, Mahāgaon-Ner and Kalgaon, with three outposts. The total police force is 96. In the administration of the tāluk the Tahsīldār magistrate had 253 criminal cases in 1907, and disposed of 1898 revenue cases; and reported on many others in the corresponding revenue year.

Dārwhā Town.—Dārwhā is the headquarters of the tāluk of the same name. It is situated in 20° 19′ N. and 77° 49′ E., lying in a basin surrounded on three sides by hills. A metalled road connects it with Yeotmāl,

27 miles to the north-east; and another with Kāranjā in Murtazāpur tāluk of Akolā District, 23 miles to the north-west. Its population was 3179 in 1867; 4052 in 1881; and 5168 in 1901. It is a very old town and was the seat of one of the Bhonslas, Sābhajī, son of Muslājī. Remnants of a town wall and one gateway are still standing, and a large space partly occupied by mud walls is shown as the site of an inner fortification called a *killā*. The town has fairly large temples of Shrī Malkārjun and Shrī Ganpatī, repairs to the extent of Rs. 5000 being under consideration for the latter. The mosque was extended 15 years ago at a cost of Rs. 4000. None of the buildings have, however, any pretensions to fine architecture, though some tombs belonging to the Kāzī's family are beautifully built of stone of a fine grain. The chief public buildings are a tahsīlī (built in 1864), police station, Marāthī school, hospital, veterinary dispensary (built in 1903), excise warehouse (1905), and civil courts (1907). More than a quarter of the population are Muhammadans and one of the four Deshmukhs is also Muhammadan, though his family was apparently at one time Hindu. There is a Hindustāni school for boys, and one for girls has also been started recently. A library was founded in 1902 by subscription. The American Free Methodist Mission have just built a bungalow.

Dhankī—A village about 12 miles east of Umarkhed in Pusad tāluk. Its population was 2965 in 1891, and 2937 in 1901. A cotton factory is situated here.

Digras.—A large village in the south-west of Dārwhā tāluk, 16 miles from Dārwhā, and situated in 20° 6′ N. and 77° 49′ E. A metalled road is now being made from Dārwhā to Digras, and will presently be extended to Pusad. A market with sales amounting, according to the only statistics available, to Rs. 13,000 a week, is held at Digras. It lasts for two or three days, and the sales of

cattle are very considerable. A temple of Shrī Malkārjun on the west bank of the stream has just been repaired at some expense. Digras has a hospital and dispensary, and three ginning factories are established there.

Durgā.—A village in Yeotmāl tāluk about 15 miles east of Yeotmāl and six miles south of Kalam. It contains extensive ruins of an old Gond fort well situated among hills and much strengthened artificially. The fort is formed of a roughly circular hill from five to six hundred feet high, and about a mile in circumference at the top. About 50 feet from the top a trench has been dug round the hill. Walls have been raised in places. On the top there is a depression which formerly contained a tank, and there is also a ruined temple. The fort is now covered with jungle, and is a favourite resort of panthers, bears and pig.

Ghātanji.—A village in Kelāpur tāluk about 24 miles south-east of Yeotmāl. Its population was 801 in 1891, and 1119 in 1901. A hospital and dispensary was opened in 1906. The sales in the weekly market are said to amount to Rs. 37,000, of which Rs. 20,000 are for sales of cattle. Ghātanji has, therefore, the most important market in the District.

Jawāla.—A village in Dārwhā tāluk about 18 miles south-east of Dārwhā with a population of 2175.

Kalam.—A village in Yeotmāl tāluk, about 14 miles north-east of Yeotmāl, situated in 20° 27′ N. and 77° 46′ E. Its population was 2594 in 1867, 3681 in 1891, and 3595 in 1901. It was formerly an important fortress. In 1425 the Bahmani king, Ahmad Shāh Walī, captured it from the "infidels," probably Gonds of Chānda or Kherlā, into whose hands it had fallen. Kalam and Māhur were at that time the most important fortresses in the south-eastern corner of Berār. The old fort has now entirely

disappeared. The village contains an underground temple of Chintāmani with only a kind of spire rising above the surface. Pilgrims visit the temple and drink from a well n the courtyard. The population is largely composed of Mālis. The village has a police station, two schools and a rather small market.

Kāp.—A village on the Pengangā in the south-west of Kelāpur tāluk, population 374. It has a large Hemādpanthī temple to the east, of which is a hot spring which has never been known to fail. A pilgrimage and fair, *jatrā*, takes place on Shivrātri in the month of Māgh (February).

Kāyar.—A village in Wūn tāluk about 12 miles south of Wūn; population 1460. It is on the main road from Hyderābād to Nāgpur (through Edlābād). The road is in parts very rough. Kāyar is chiefly remarkable for its springs. Several slightly warm mineral springs rise in a piece of waste ground about half a mile from the village, unite, and flow along a channel which varies from ten to thirty yards in breadth, and extends for 400 yards. Crocodiles are found in this piece of water. The channel ends with a masonry dam which was built by Government, apparently between 1875 and 1880. One-half of the dam has been in ruins for some years, but is sufficiently repaired from time to time by local efforts to irrigate over 300 acres. The stream has never been known to fail, and by proper repairs could apparently be made to irrigate some hundreds of acres more. A short distance above the masonry dam the stream passes through a breach in an old *bund* some hundreds of yards in length which must at one time have formed a large tank. The ruins of massive and extensive fortifications, known as the *killā*, occupy the bank of the stream opposite to this old *bund*. Kāyar was a *thāna* before the Assignment, and government officers are said to have lived in the *thāna*.

Kāyar has also a tank not connected with the stream mentioned. It is used for watering cattle and dries up in the hot weather. There are Hemādpanthī temples at the place where the springs issue from the ground, and also near the tank. The springs are associated with certain *rishis* or holy men. Kāyar used to be the headquarters of a pargana. One family resident there has the title *sar-patwāri*, the meaning of which is not clear. There is also a Gond family of Deshmukhs.

Kelāpur Tāluk.—Kelāpur tāluk lies between 19° 50′ and 29° 29′ N., and 78° 2′ and 78° 51′ E. It contains 404 villages, of which 286 are *khālsa*, 93 *izāra*, and 25 *jāgīr*. Of the *khālsa* villages 42 are included in State forest Class A, and two are waste. The tāluk was formed in 1875 by the transfer of 321 villages from Wūn tāluk and 83 from Yeotmāl. Its area is 1081 square miles. Its shape is irregular. Its greatest length, from north to south, is about 50 miles. The main road from Yeotmāl to Wūn passes from west to east nearly through the middle of the tāluk, but the part south of this road is about 40 miles in breadth, while that to the north is less than 20 miles in width. On the north-east the Wardhā river separates Kelāpur tāluk from the Wardhā District of the Central Provinces, and on the south the Pengangā separates it from the Nizām's Dominions. Wūn tāluk lies on the east and Yeotmāl and Dārwhā tāluks lie to the west. A belt of rich black soil lies along the bank of the Wardhā river and a similar but narrower belt along parts of the Pengangā. The soil in the south-west is also fairly good. The greater part of the tāluk is rough and hilly, and the soil is light and shallow; but good land is common in the valleys among these hills. The climate is healthy except that the wooded parts are feverish, especially before the country has become dry. The tāluk is well watered. The War-

dhā and Pengangā are both large rivers, and continue flowing throughout the year. Four smaller rivers, all tributaries of the Pengangā, also contain water the whole year. The Arnāwatī and Adān enter the south-western part of Kelāpur tāluk from Dārwhā and unite about eight miles north of the Pengangā. The Wāghādi comes from Yeotmāl tāluk to the north of these rivers, and the Khunī rises in the hilly ground in the northern part of Kelāpur tāluk and flows into Wūn tāluk near the southern extremity of the border. There are five tanks in the tāluk, but only that at Rālegaon contains water throughout the year. The others become dry in the cold weather. Each village has, on an average, two or three wells. The total area is about 659,000 acres, of which 482,000 acres are now occupied for cultivation, and 450,000 or 460,000 are actually cropped. In each of the last four years juāri has occupied from 190,000 to 198,000 acres, while cotton has steadily risen during the same period from 144,000 to 177,000 acres. Wheat varies from 9000 to 20,000, and til from 13,000 to 19,000, while linseed has usually less than 10,000 acres. The irrigated area varies from 250 to 1300 acres, and is dependent entirely upon wells. It is clear that juāri and cotton are by far the most important crops. The area under juāri has extended fairly steadily, but the progress of cotton has been more rapid and continuous so that in 1906–1907 its area was not much less than that of juāri. No railway passes through the tāluk, but the Great Indian Peninsula main line passes within 20 miles and the Warorā branch line within ten miles of points on the north-eastern boundary. The proposed Wūn line would probably be made through Kelāpur tāluk. The traffic of the tāluk is largely through Hinganghāt on the Warorā line, though a considerable amount, especially from the south-western part, comes to Yeotmāl. The tāluk contains only two metalled

roads, the Yeotmāl-Wūn road and its branch to Pāndharkāwadā, the headquarters of the tāluk. The main road runs across the middle of the tāluk for 18 miles from west to east. The Pāndharkāwadā branch is six miles in length and joins it at Umrī. Traffic going north to the railway is borne by three roads, of which the most used is that on the east, which crosses the Wardhā at Wadkī. These roads are all rough and stony where they cross the hilly country in the middle of the tāluk, but there are good country roads near the Wardhā, where the ground is level and free from stones. Other roads which bear a good deal of traffic are those in the south-west from Pāndharkāwadā to Ghātanji, and from Ghātanji to Jodmoho (on the metalled road) and direct to Yeotmāl. A large number of cotton carts also come north from the Nizām's Dominions, especially along the road from Bori to Pāndharkāwadā. An extraordinary amount of business is done in the weekly markets of the tāluk. The weekly sales at Ghātanji are said to amount to Rs. 17,000 for goods and Rs. 20,000 for cattle. Wādhona Izāra also has a very large market, and the markets at Pāndharkāwadā, Rālegaon, Kāp, and Jhadgaon (or Jhargaon) are important. Small weekly markets are held at villages in all parts of the tāluk. Small fairs are held in March at Warhā and Jagjai, both on the Wardhā; and in May at Anjī-Jāgīr near Ghātanji, but no important fairs take place in the tāluk. At Pāndharkāwadā there are two ginning and two pressing factories. No manufactures exist except the making of coarse country cloth and blankets. The total population was 72,000 in 1867; 79,000 in 1881; 106,000 in 1891; and 103,657 in 1901; when the density was 96 to the square mile. The tāluk then contained no village with a population of as much as 2500. The largest places were Bori and Rālegaon with populations numbering between 2250 and 2300 and

Pāndharkāwadā, the headquarters, with 1992. Gonds form a larger proportion of the population than is the case in any other tāluk in Berār. Telugu is the language of whole villages in the south. The number of houses at the census was 20,470, giving five persons to a house. The number of agricultural cattle, cows and buffaloes, sheep and goats, and carts, increased from 40 to 70 per cent. in the *khālsa* villages during the settlement period. The tāluk contains 21 Government schools for boys with 1366 names on the books; but there are no girls' schools. As elsewhere in the District the price of juāri seems to have risen and to have become much steadier during the last 40 years, while the price of cotton seems to have fallen; but its cultivation, owing to a larger output, has become more profitable. The original settlement came into force in 1876, when the rates varied from ten to fourteen annas an acre of standard quality. The revision settlement came into force in 1906, when the rates imposed varied from As. 15 to R. 1-3, and the total land revenue in 1906-07 was Rs. 1,62,000. Sales of licenses for the sale of exciseable liquors and drugs amounted in 1907 to Rs. 1,72,000, and in 1908 to Rs. 1,37,000; and the duty produced Rs. 80,000 in 1906-07. Income-tax produced Rs. 5000 in 1907. The tāluk has police stations at Pāndharkāwadā, Runjhā, Ghātanji, Pārwa, Wadkī, and Rālegaon, and outposts at Kāp and Bori. There are hospitals at Pāndharkāwadā, Ghātanji, and Rālegaon. The administration of the tāluk has, during the last three years, given the Tahsīldār an average of 166 criminal and 987 revenue cases to dispose of, besides numbers of cases sent to him for enquiry and report.

Kelāpur Village.—A village, population 304, which gives its name to Kelāpur tāluk, and is situated two miles south of Pāndharkāwadā, the actual headquarters. It contains a stone fort of considerable extent now in



ruins. It has stood several sieges and sheltered Bājīrao II on his flight from Poona to Benāres. At the door of the fort there is a Ganpatī with four faces looking toward the four quarters of the compass.

Kinwat.—The largest forest in the District. It has an area of 180 square miles, and is situated in the south-east of Pusad tāluk.

Khunī River.—A river about 50 miles in length which rises near Dongarkhardā in the south-east of Yeotmāl tāluk and flows across Kelāpur tāluk, past Saikhed, Pāndharkāwadā, Kelāpur, and Pātan-Bori, and joins the Pengangā in Wūn tāluk about three miles from the Kelāpur boundary. It contains water throughout the year, but is not used for irrigation.

Kothā.—Or Wenī-Kothā, a village in Yeotmāl tāluk, 14 miles north-east of Yeotmāl. Its population was 2082 in 1891, and 1800 in 1901. In 1870 its weekly market was either the largest in the District or was second only to that at Bābhulgaon (eight miles distant). The market is now a small one. A kitchen and poorhouse was established at Wenī-Kothā in the famine of 1899–1900.

Lāk.—Population 1551, situated in Dārwhā tāluk six miles south of Dārwhā. It has double Hemādpanthī temples connected by a *sabhā mandapa*. One part of the temple appears more recent than the rest.

Larkher.—A village in Dārwhā tāluk, 17 miles from Yeotmāl on the Dārwhā road; population 1754. A large Hemādpanthī temple, which was repaired by Government many years ago, stands in the village; there is another at Taponā (sometimes spelt Tapowan) two miles away. Lārkher is provided with an inspection bungalow.

Lohāra.—A village three miles from Yeotmāl on the Dārwhā road; population 387. The Yeotmāl pargana is called Yot-Lohāra in the Ain-i-Akbarī. The village

has a fine Hemādpanthī temple in a state of fair preservation. It has 18 columns, is ten feet high in front, and has now a dome of about 30 feet in height at the back.

Loni.—A village in the east of Dārwhā tāluk about 15 miles from Dārwhā ; population 2061.

Māhur.—The name of a pargana in Dārwhā tāluk which is sometimes given to a breed of cattle. The village of Māhur is situated in the Nizām's Dominions about five miles from the point where the boundary between Dārwhā and Pusad tāluks meets the Nizām's border. The Mahant of Māhur is a Gosāwi religious dignitary of great position.

Mahāgaon.—A village in Dārwhā tāluk, 12 miles south-east of Dārwhā. Population 2364. It has an old temple of Kamaleshwara which consists of two shrines, one apparently an addition to the original building, and a *sabhā mandapa* which is supported by 18 columns.

Mukutban.—A village in Wūn tāluk about 20 miles south of Wūn on the main road to Edlābād and Hyderābād ; population 1414. It is remarkable on account of a tank of 204 acres, which contains water all the year round and irrigates 70 acres of rice land. The tank has been cleaned and very much enlarged during the last 30 years. Quantities of *singhāra* (*Trapa bispinosa* or *natans*) are grown there.

Ner.—A village in Dārwhā tāluk about 15 miles north-east of Dārwhā. Its population is 3871, and that of Nawābpur, which adjoins it, is 1728 more. It is sometimes called Ner-Parsopant. Numerous dyers, Rangāris, live at Ner. It has a hospital and police station.

Nirgudā River.—A small river about 40 miles in length which flows south-east across Wūn tāluk and close to Wūn town into the Wardhā. It contains water all the year round.

Pāndharkāwadā.—A village which forms the head-



Bemrose, Collo., Derby.

TEMPLE OF DAKSHESHVARA, LARKHER.

quarters of Kelāpur tāluk. It is situated in the south-east of the tāluk and 42 miles from Yeotmāl. A branch road six miles in length connects it with the Yeotmāl-Wūn road at Umrī. Its population was 1613 in 1891, and 1992 in 1901. The tāluk was formed in 1875, and the tahsīlī was built in 1877. It has a hospital, police station, and two ginning and two pressing factories. There is little of interest in the village except a rather fine temple of Murlīdhar (Krishna). On April 2nd 1818 the Peshwā Bājīrao was signally defeated here by Colonels Scott and Adams, and his flight to Nāgpur to aid Appa Sāhib was thus finally prevented.

Pāhur.—A village in Yeotmāl tāluk about 17 miles north of Yeotmāl; population 2374. It is given as Pātur in the census reports.

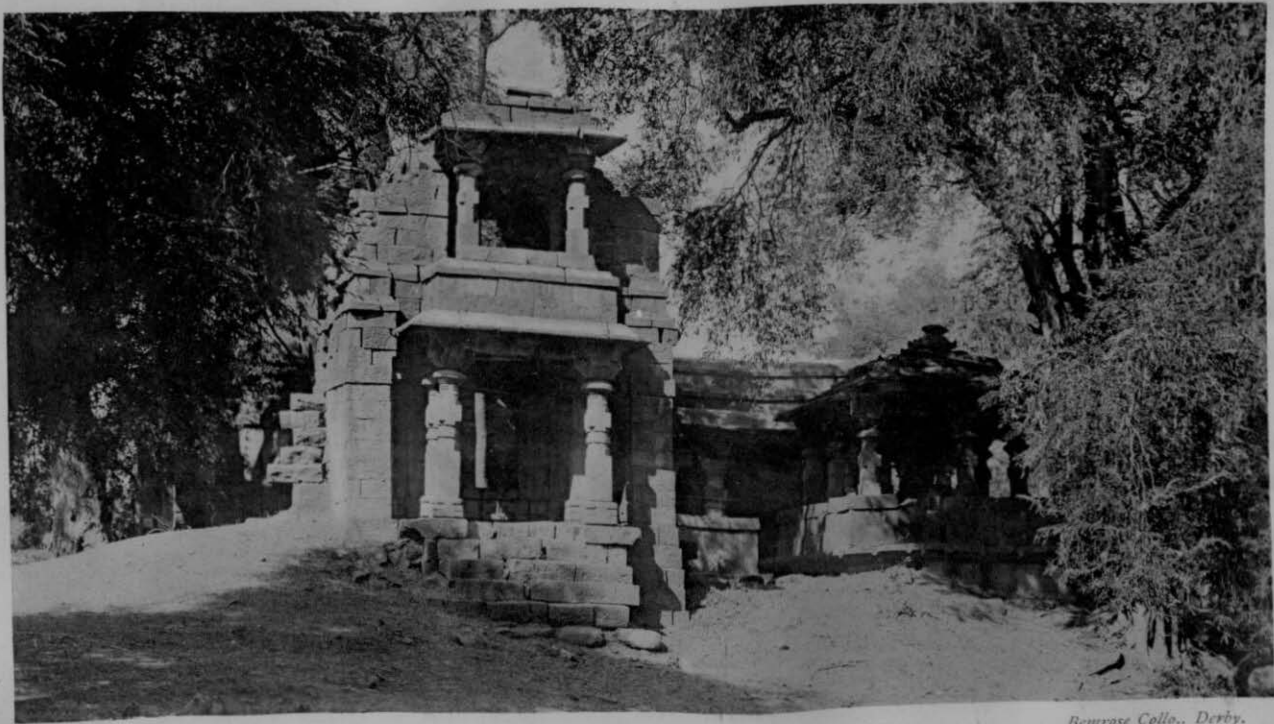
Pāyanghāt.—The plain country of Berār, a valley 40 or 50 miles in breadth, the northern side of which is formed by the Gāwīlgarh hills, and the southern side by the Ajanta range and the Bālāghāt uplands. The soil is alluvial and very fertile. A strip in the north of Yeotmāl and Dārwhā tāluks, from five to 14 miles in breadth, is in the Pāyanghāt.

Pengangā River.—A river about 300 miles in length which forms the whole of the southern boundary of the District, about 200 miles. It rises near the western border of Buldāna District in 20° 31′ N. and 76° 2′ E., and joins the Wardhā at Jugad at the south-east extremity of Wūn tāluk in 19° 52′ N. and 79° 11′ E. Its general course is almost due east, but it makes a great curve northwards round the south-east part of Pusad tāluk. It is said that the course northwards was made by Parasu Rāma, son of a sage called Jamdagni, driving an arrow, *bān*, into the ground. This was near Murlī in Pusad tāluk, where there is a sacred waterfall called Sahasrakund, the thousand pools. Before the Assign-

ment numerous Rohillās and other robbers used to live here, and go out in large bodies to plunder the surrounding villages. Below the bend the river is called Bāngangā, and the name Prānhita is also given it. The bed and banks in Pusad tāluk consist largely of soft earth, so that the water is rapidly absorbed and the river largely dries up in the hot weather. Presently, as the Gazetteer of 1870 says, p. 39: 'It gets between high banks, and flows 'deep and still for some miles, when it turns to the north, 'and scrambles among ridges and hills, working more by 'zigzags than by curves. After a series of straight reaches 'at rather sharp angles, it goes struggling and rushing 'through a deep rugged channel choked up by huge rocks 'and broken by rapids. The muffled roar and splash of 'its waters, which cease not night or day, affect the mind 'with a sensation of endless labour and pain. You 'might fancy that the river-god was moaning over his 'eternal task of cutting through stony barriers, and 'drawing down the tough basalt hills. At last it forces 'its way into the open country eastward, and runs pretty 'steadily towards that point until its junction with the 'Wardhā.'

Pijgaon.—A village in Wūn tāluk; population 135. It is about 11 miles north-west of Wūn, and about four north of the bungalow at Maregaon. It is an important point on the coalfield which the tāluk contains. It has now only an old shaft nearly full of water, but in February 1908 the right of digging coal in this and several neighbouring villages was leased out for 30 years to Messrs. Parry and Company of Madras.

Pus River.—A river about 80 miles in length, the last 50 miles of which are in Pusad tāluk. It flows south-east along a great part of the length of the tāluk, and the town of Pusad is situated on its bank. It contains more water than the upper part of the Pengangā, and, owing



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TEMPLE OF KAMALESHVARA, MAHAGAON II.

to natural obstacles in its bed, forms large pools which are both directly useful and help to keep up the level of the water in the wells of neighbouring villages. Several of its tributaries contain water for the greater part of the year. It is not used for irrigation, one reason being a fear, according to the settlement report of 1872, that the tutelar deity of the river would cause sterility to the women if cultivators erected appliances for raising water on its banks.

Pusad Tāluk.—Pusad tāluk lies between 19° 25′ and 20° 2′ N., and 77° 18′ and 78° 11′ E. It belonged from 1864 to 1869 to Wūn District, and from 1870 till 1905 to Bāsim District. It was then transferred again to Wūn, and the name Yeotmāl was given to the whole District. It contains 360 villages, of which 311 are *khālsa*, 28 *izāra*, 17 *jāgīr*, three *pālampat*, and one *inām*. Of the 311 *khālsa* villages 28 are included in State forest, and three are wholly waste. The tāluk contains an area of 1275 square miles. It is compact but somewhat irregular in shape. It is bounded on the north-west by the Bāsim tāluk of Akolā District, on the north by the Mangrūl tāluk of the same District, and on the north-east by the Dārwhā tāluk of Yeotmāl District. On the east, south, and south-west sides lie the Nizām's Dominions, the whole of his boundary being marked by the Pengangā river, which forms about two-thirds of the circumference of the tāluk. The country lies somewhat low, Bāsim tāluk rising above it by a lofty *ghāt*. It is largely composed of the two valleys of the Pengangā and the Pus, running south-east, and the hills beside them; but the greater part of the tāluk, especially in the north, is very rough. The soil is generally light and shallow, but the valleys contain a certain amount of rich alluvial soil. Near Umarkhed in particular, where the valley of the Pengangā opens out considerably, there is excellent land. The onlv impor-

tant rivers are the Pengangā and the Pus. The former rises in Buldāna District close to the western border of Berār over 100 miles from the point where it meets the Pusad border, and forms the boundary between the tāluk and the Nizām's Dominions for over 150 miles. The Pus rises in Bāsim tāluk and flows through a great part of Pusad tāluk into the Pengangā. Much of the Pengangā dries up in the hot weather, but the Pus forms numerous large pools, and some of its tributaries contain water during the greater part of the year. A very little irrigation is carried out from some of these streams, hollows being sunk in the bed and water raised by means of lifts; but owing partly to natural difficulties and partly to superstition, irrigation is very scantily practised. The only important tank is that at Ambona near Umarkhed. Very many years ago it was used for irrigation, but even after being repaired it was employed only for watering the cattle. The tāluk contains a few other tanks in disrepair, and some villages in which cultivation is said to have ceased many years ago owing to excessive rainfall at the time. The total area of the tāluk is 822,000 acres, of which 480,000 are occupied for cultivation and from 360,000 to 380,000 are cropped every year. A comparatively larger proportion of the occupied area is thus left fallow. Juāri had 215,000 acres in 1900–01, but its area has fairly steadily decreased from that time, and was only 150,000 acres in 1906–07. Cotton occupied only 30,000 acres in 1900–01, and gradually extended till it covered 127,000 acres in 1906–07. During the last four years wheat has had from 15,000 to 26,000, linseed from 1000 to 4000, and til from 8000 to 11,000 acres, the areas varying considerably from year to year. Juāri and cotton are clearly by far the most important crops, but cotton seems to be, to some extent, supplanting juāri. The *rabi* crops are chiefly grown in the Pengangā

valley. No railway runs through the tāluk. The Great Indian Peninsula Railway is about 50 miles distant from the nearest point on the northern border, and the Godāvari Valley line at about the same distance south of the Pengangā river. A made road from Akolā on the main line runs south 91 miles to Pusad and, by a branch, about 112 miles to Umarkhed, passing through Bāsim. A road is now under construction to connect Dārwhā through Digras with Pusad. Meanwhile the best route during the rains between Yeotmāl and Pusad, the tāluk and the District headquarters, is through Dhāmangaon and Akolā, a distance of 120 miles by road together with 80 by rail. The country roads in the tāluk are often very rough. The means of communication are therefore still very imperfect, but they are immensely better now than they were 30 years ago, when cart traffic was practically unknown in the tāluk. Manufactures scarcely exist, but the tāluk contains two ginning factories at Pusad, one at Umarkhed, and one at Dhankī. Weekly markets number 15, but are none of them large. Only four small fairs are held at Moho, Dhanodā, Shembal-Pimprī, and Dhankī. In 1872 there were 13 schools in the tāluk; in 1900, 24 Government schools with an average attendance of 871 boys, and 16 private schools with 160 boys; and in 1907, 22 Government schools with 1382 boys on the roll, and three Government schools with 92 girls. The original settlement came into force in 1873, when the rates varied from As. 12 to R. 1-4, half the villages being rated at As. 14. In 1906-07 the revenue had risen to Rs. 2,05,000. A revision settlement report was submitted in 1900 with the recommendation that the new rates should be R. 1 and R. 1-4, but on account of the famines the old rates were continued till 1909, and orders fixing revision rates have not yet been issued. Sales of licenses for liquor, opium, and *gānja* shops produced

Rs. 59,000 in 1907, while the duty on country spirit and opium yielded Rs. 44,273; and income-tax amounted to Rs. 7000. There are police stations at Pusad, Jawāla, Mahāgaon, Umarkhed, and Bitārgaon, with outposts at six other villages. The average number of criminal cases disposed of by the Tahsīldār for the last three years has been 299, and that of revenue cases 1300. In 1906–07 he had also 392 revenue cases for enquiry and report. The tāluk suffered severely in the famines of 1896–97 and 1899–00. Its population had increased between 1867 and 1891 from 91,000 to 138,000, but by 1901 it fell again to 109,028. The density was then 86 persons to the square mile, which is lower than that in any other tāluk in Berār except the Melghāt. It is a curious fact that British rupees were hardly used at all in Pusad tāluk before the famine of 1899–00. The coin in circulation, and the currency in which traders and money-lenders kept their books, was a Hyderābād currency known as *chalnī*; but this was changed immediately after the famine.

Pusad Town.—Situated in 19° 55′ N. and 77° 38′ E. on the Pus river. It is the headquarters of the tāluk of the same name. Pusad is 91 miles by made road from Akolā railway station, and 34 miles by very rough country road from Dārwhā, which again is 27 miles, by good road, from Yeotmāl. Its population was 3500 in 1867; 5000 in 1881; 5144 in 1891; and 6742 in 1901. Pusad is mentioned in the Ain-i-Akbarī as a pargana town. The tahsīlī was built in 1876. There has been a Marāthī boys' school since 1862, a Hindustāni boys' school since 1869, and a hospital since about 1868. The town has had a library since 1885, and a good new building was opened for it in 1905. The telegraph office was opened in January 1908. An old Hemādpanthī temple, dedicated to Mahādeo near the library, is now being rebuilt by



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TEMPLE OF KAPILESHVARA, SATEPHAL II.

local masons, and some of the work is quite good. The town contains a large number of Komtis, many of whom have their houses coloured in red and yellow squares.

Rālegoan.—The second largest village in Kelāpur tāluk; population 2258, about 30 miles east of Yeotmāl and 32 miles north of Pāndharkāwadā. It contains temples of Rāma and Rukhmai, both said to be of great antiquity—the age being given, as is not unusual, as 200 years. The village has two tanks, one of which holds water throughout the year. The tank is used for drinking, as the water in the wells is salt.

Rawerī.—A village about two miles south of Rālegaon in Kelāpur tāluk, population 479. It has a Hemādpanthī temple of Mahādeo with the usual images of Hanumān and Garud, the keepers of the gate, and a water gate which is now dilapidated. Steps lead down to a stream called Rāmgangā, a small tributary of the Wardhā. A large Māroti, ten feet in height, stands in the village and has steps at the side for the convenience of people in hanging up garlands. The village fort is remarkably well preserved.

Sātephal.—In Dārwhā tāluk 12 miles north-west of Dhānohā; population 1062. West of the village is a temple of Kapileshwara, consisting of a shrine, *sabhā mandapa*, and porch. A domed ceiling has a representation of Krishna playing a flute, with *gopīs* and cattle. In the *mandapa* is an inscription in modern lettering. The shikhars or towers are complete.

Taponā.—A deserted village in Dārwhā tāluk about two miles west of Lārkher. It contains a large Hemādpanthī temple. The name is sometimes spelt Tapowan.

Umarkhed.—A town near the Pengangā in the south of Pusad tāluk, about 28 miles from Pusad by country roads and 43 by made roads. Its population

was 5520 in 1867, 5959 in 1881, 6414 in 1891, and 4570 in 1901. It has a hospital and a police station, and a ginning factory has been established there. It was formerly the headquarters of a pargana, and has long been a place of some importance. In about 1750 it was ceded to the Peshwā, and in 1818 he halted there on his flight eastward after the failure of his Poona *coup d'etat.* A small but elaborate temple marks the spot where the remains of a Brāhman, now known as Sādhu Mahārāj, were burnt. In 1870 a holy man called Gomukh Swāmi, now commonly called Gochar Swāmi, the disciple, *chelā*, of a certain Chiman Bhat, made Umarkhed his headquarters. He constantly made begging expeditions and collected very large sums which he spent in building temples and wells and in feeding people at his establishment, *math.* The writer of the Gazetteer of 1870 speaks of 5000 people being fed free for a week at a time, and of mills being erected to grind corn for the residents at the *math.* Gomukh Swāmi himself lived most austerely, and his own hands never touched food or water. The tank at Ambona is near Umarkhed. In the famine ten years ago, blasting was carried on in connection with the tank, and a large stone was detached, rolled down a slope through the famine camp, and killed some people on its way. It is painted red as a sacred stone. Very numerous grants of land, *ināms*, have been made at Umarkhed to holy men and others. The tank at Ambona seems to have been used at one time for irrigation, but it is not so used now.

Vidarbhā River.—A river in Wūn tāluk, about 25 miles in length. It contains water throughout the year.

Wāghādi River.—A river about 40 miles in length, which rises in Yeotmāl tāluk and flows south past Ghātanji through Kelāpur tāluk into the Pengangā. Its



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TEMPLE OF KASHIVISHVESHVARA, TAPONA.

bed is very rocky and water remains in it throughout the year.

Wardhā River.—The Wardhā river rises in the Multai plateau of the Betūl District, and after flowing south and south-east for 290 miles, joins the Waingangā, and the united stream flows on into the Godāvari. The Wardhā forms the boundary between Yeotmāl District and the Central Provinces for about 100 miles. The Wardhā is also called the Vasishthā, and is said to have been created by a *rishi*, sage, of that name. Its chief tributaries in the Yeotmāl District are the Bembalā, Nirgudā, and Pengangā. Its bed is broad and deep, but the banks are occasionally flooded. The current is strong in the rains, but there is not enough water in the hot weather to prevent the river being fordable in many places. It is navigable throughout the rains up to Kosāra in the north-east corner of Kelāpur tāluk, where rocks form a barrier. About forty years ago a small steamer went up to Chinchmandal in the north of Wūn tāluk, but there is now no navigation.

Widul.—A village in Pusad tāluk about six miles south-east of Umarkhed; population 2052.

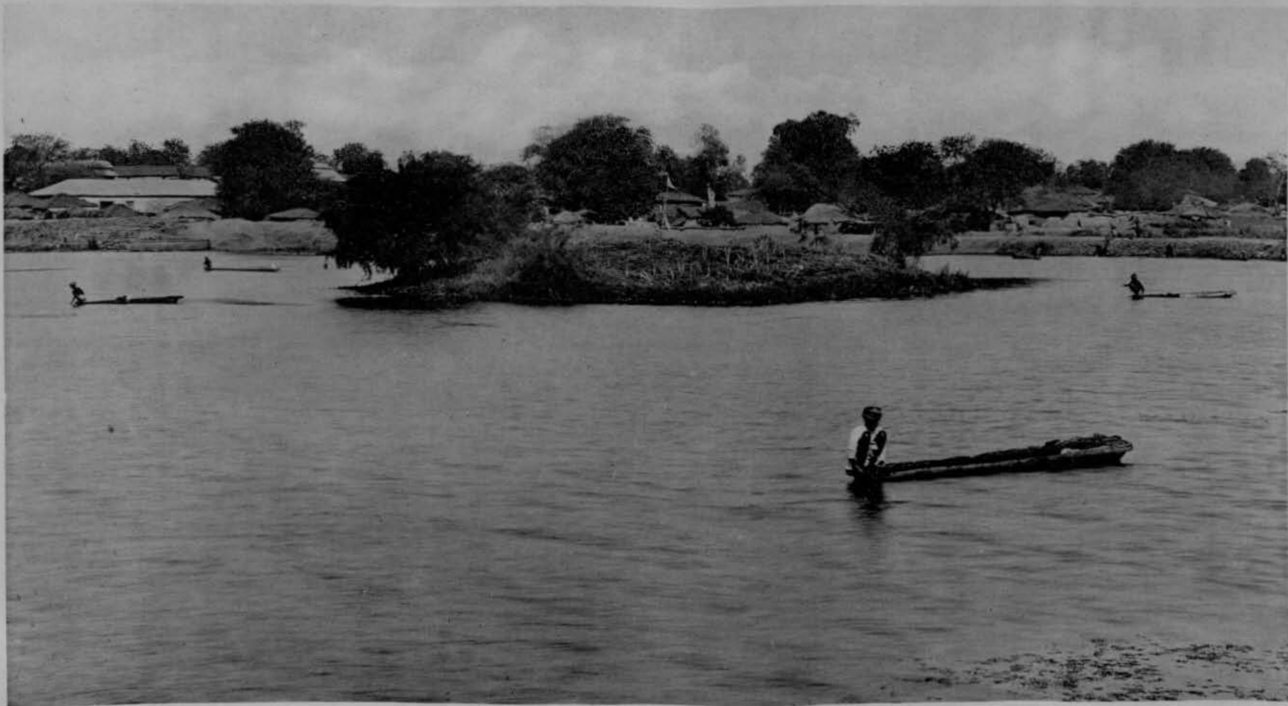
Wūn Tāluk.—Wūn Tāluk lies between 19° 47′ and 20° 17′ N., and 78° 37′ and 79° 11′ E. It is the most eastern tāluk of the District. It contains 391 villages, of which 278 are *khālsa*, 103 *izāra*, and 10 *jāgīr*. Of the *khālsa* villages 15 are included in State forest and 15 are waste. The area of the tāluk is 860 square miles. It is bounded on the west by Kelāpur tāluk, on the north-east by the Chānda District of the Central Provinces, and on the south by the Nizām's Dominions, the actual boundary along the north-east being the Wardhā river and that along the south the Pengangā. A belt of plain land, six or eight miles in breadth, lies along the Wardhā to the north and east, and another along the Pengangā giving

good black soil. The centre of the tāluk is a low plateau where much of the land is stony, but a fair amount is good. The western side is hilly and broken and the soil is light and shallow. The greater part of the tāluk is fairly healthy, though parts of the south and west, which are still thickly wooded, are feverish. The Wardhā and Pengangā contain a good supply of water all the year. The Khunī and Vidarbhā, tributaries of the Pengangā, and the Nirgudā, which flows past Wūn into the Wardhā, contain water for the greater part of the year. At Chātwan in the extreme south-west of the tāluk, and at Kāyar 12 miles south of Wūn, there are unfailing mineral springs. That at Kāyar is used to irrigate 330 acres of land, but the dams at both places are so much out of repair that the full benefit cannot be gained from the water-supply. The tāluk has a number of tanks, but most of them dry up in the cold weather, so that considerable difficulty is presently found in watering cattle in the hot weather. Only three tanks are used for irrigation, that at Mukutban, which occupies 200 acres and irrigates 70 acres, being alone of any importance. Wells are numerous enough to form an average of almost one per village. Over one-third of these have been sunk within the last thirty-five years, though they need to be very deep and are therefore costly when dug in the central plateau. Wūn tāluk appears to get more rain than other parts of the District. Only the south-west part of it suffered much in the famines of 1896–97 and 1899–00, and in some parts there were quite good crops. Out of a total of 552,000 acres the area occupied for cultivation is about 380,000 acres and that actually cropped is usually about 358,000 acres. Juāri occupies from 143,000 to 180,000 acres, and cotton during the last three years has had from 70,000 to 77,000. Wheat has about 25,000, linseed about 35,000, and til usually about 30,000 acres,

though in 1906–07 the area under til was only 16,000 acres. Juāri has thus twice the area of cotton, and cotton more than twice that of any *rabi* crop, but *rabi* is more largely grown in Wūn than in other tāluks. A great deal of Wūn is especially suitable for *rabi* crops, though the suitability of the soil is affected in various ways by the rainfall. No railway passes through the tāluk, though the building of one is under consideration. Warorā station on the Wardhā Valley line is only 14 miles from Wūn town and is connected with it by a made road. Another made road runs 76 miles from Wūn to Yeotmāl. Fair weather roads are numerous and carry a large amount of traffic, but some of them, especially in the south, are very rough. The tāluk has very few weekly markets, and these are all petty. A very large fair is held annually at Wūn, beginning at Shivrātri in the month of Mâgh and lasting for about a month. It has been greatly interfered with lately because of plague, but in 1901 and again in 1904, the attendance was 10,000 or 15,000, and the sales amounted to Rs. 1,00,000. A large number of cattle are brought to the fair. Manufactures are practically confined to two ginning factories and one pressing factory at Wūn; but a slight industry in stamping coarse cloths is also carried on there, and rough cloths and blankets are made to some extent in different villages. In 1875 Wūn tāluk contained five boys' schools and one girls' school; and in 1907, eight boys' schools with 600 pupils, and one girls' school with 43 pupils. Persons who could read and write formed about 1 per cent. of the population in 1867, and 2¼ per cent. in 1901. The original assessment came into force in 1876, when the rates varied from As. 10 to As. 14. Revision rates came into force in 1906. They vary from As. 12 to R. 1-2, and the total revenue is Rs. 1,73,000. The sale of excise shops produced Rs. 73,000 in 1907, the duty Rs. 34,000, and income

tax amounted to Rs. 2700. Police stations and outposts have been established at four villages—Wūn, Kāyar, Dhanorā and Punwat. The population was 67,000 in 1867, 85,000 in 1891, and 82,562 in 1901, when the density was 96 persons to the square mile. The administration of the tāluk has, in the last three years, given the Tahsīldār an average of 200 criminal and 970 revenue cases to dispose of. The tāluk is said to be the lightest in the District.

Wūn Town.—The headquarters of the Wūn tāluk, situated in 20° 3′ N. and 79° E′. Its population was 4041 in 1867, 4200 in 1881, 4900 in 1891, and 6109 in 1901, when it was especially numerous on account of the fair in progress at the time. Its elevation is 755 feet above sea-level. It is called Wanī in Marāthī and Wūn in Hindustāni. The town is open and fairly healthy, but feverish. It has large tanks close to it. The tahsīlī was built in 1874. The town has a hospital, police station, Anglo-vernacular, Marāthī and Urdū schools for boys, and a Marāthī school for girls. A library was opened in 1893. The American Free Methodist Mission has a station at Wūn. Two ginning factories and one pressing factory are at work. A daily bazar is held on a site where there is a fine gateway. The town contains several Hemādpanthī temples. A large fair is held every year, beginning at Shivrātri in March and lasting for a month, at one of these temples dedicated to Shrī Rangnāthswāmi. During the fair the chariot, *rath*, of the god is brought from inside the temple to the site of the fair. The fair is also called by the name of Sheshashai, who should perhaps be identified with Shrī Rangnāthswami and with Shrī Gopāl Krishna. It is especially a cattle-fair. At Mandār, three miles south of Wūn, Raghujī Bhonsla in 1734 captured Kanhujī Bhonsla on the latter disregarding the orders of the Rājā of Sātāra to return to court. Wūn is upon the



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WUN TANK AND BHOIS, OR FISHERMEN, IN DUG-OUTS.

main road from Hyderābād to Nāgpur through Edlābād, and has long been a town of some importance. It gave its name to the District till 1905, though the headquarters were always Yeotmāl.

Yeotmāl Tāluk.—The tāluk lies between 20° 9′ and 20° 41′ N., and 78° and 78° 34′ E. It contains an area of 909 square miles. It is bounded on the north by the Chāndur tāluk of Amraoti District and by Wardhā District; on the east by Kelāpur tāluk, on the south by Kelāpur and Dārwhā tāluks, and on the west by Dārwhā tāluk. The boundary is marked by the Wardhā river where Yeotmāl tāluk adjoins Wardhā District, and by the Adān river for a distance where it adjoins Dārwhā tāluk. The tāluk is divided naturally into two distinct parts, the northern portion in the valley of Berār and the southern portion above the *ghāts*. The country in the valley is flat and fertile. In the very north of the tāluk there are about twelve miles of this alluvial plain between the *ghāts* and the boundary; and in the north-east, along by the Wardhā river, there is a belt of six or eight miles in breadth. The plateau which forms the southern portion is rough and broken, and the soil is often light and stony; but much of it, especially in the valleys, is fertile. The high ground around Yeotmāl town and that in the south towards the Adān river is open and the soil is fairly good. The climate in the north is good, though hot, but some parts of the plateau are malarious. The tāluk contains 383 villages, of which 296 are *khālsa*, 71 *izāra*, ten *jāgīr*, and six are *pālampat*. Of the *khālsa* villages 17 are included in State forest and two are waste. The rivers of the tāluk are the Wardhā, Bembalā, Adān, and Wāghādi. The Wardhā, which is the only large river, forms the north-east boundary for 30 miles. The Bembalā flows from west to east across the plain country in the north for 21 miles; the Adān forms part of the

south-west boundary for about 20 miles; and the Wāghādi rises in the middle of the tāluk and flows due south through it; each of these rivers having a course of about 20 miles in the tāluk. All three contain water, but with little current, throughout the year. None of the rivers are used for irrigation. The tāluk has only six tanks, of which all except the one at Yeotmāl dry up in the hot weather. Each village has an average of nine wells, of which nearly one-half have been dug in the last thirty years and about a quarter are used for irrigation. The average rainfall in Yeotmāl is 33 inches on a period of 11 years and 40 on a long period; and there is no difficulty in ordinary years about water-supply. In the famine years of 1896–97 and 1899–00, Yeotmāl received 29 and 17 inches respectively, and so felt the famine far less than many parts of Berār. The total area of the tāluk is 582,000 acres, of which 409,000 acres are occupied for cultivation, and over 390,000 are annually cropped. Juāri occupied 219,000 acres in 1903–04, but the area under it has decreased since that year, and in 1906–07 was only 167,000 acres. Cotton occupied 90,000 acres in the former year and 167,000 in the latter. Wheat has generally from 11,000 to 15,000, til about 5000, and linseed under 4000 acres. Juāri and cotton are, as in other tāluks, very much more important than any other crops; but in one year at least cotton has occupied as large an area as juāri. There is nothing to show what future conditions will be, as the falling-off in juāri and the rapid extension of cotton have been noticeable only for two years. The spread of cotton at the expense of juāri is characteristic of Yeotmāl, Dārwhā, and Pusad tāluks, but is not found in Wūn or Kelāpur. Yeotmāl tāluk is well supplied with roads. One made road runs from Yeotmāl north to Dhāmangaon station on the Great Indian Peninsula main line; another runs 67 miles south-east to Pāndhar-

kāwadā and Wūn; and a third runs 27 miles south-west to Dārwhā. The Yeotmāl-Dhāmangaon road winds down a steep *ghāt* in the sixth mile, and crosses the Bembalā river by a lofty bridge 1000 feet in length in the fifteenth. A District Board road, made in the famine of 1896–97, leads from Yeotmāl eastward to Kalam, 14 miles, but is very rough in parts. Country roads, varying in quality according to the ground over which they pass, are numerous. The tāluk has nearly 40 weekly markets scattered in all parts, those at Yeotmāl, Bābhulgaon, and Akolā, with sales estimated at Rs. 7000, Rs. 3000, and Rs. 2000 a week being the chief. The sales at these markets are estimated in the settlement report as averaging Rs. 7000, Rs. 3000, and Rs. 2000 a week respectively; but it is impossible to get any estimate which is wholly reliable. Only two small annual fairs are held, one in April at Asegaon in the north-west of the tāluk, and one in December at Dattāpur three miles south of Kalam. The chief industry is the ginning and pressing of cotton for export, for which 19 factories have been built at Yeotmāl and one has been established at Bābhulgaon. Almost all the cotton grown in the southern part of the District and some from the plains, from other tāluks, and from the Nizām's Dominions is brought to Yeotmāl for cleaning. The schools of the tāluk in 1874 numbered 11 Government schools with 438 pupils; and one private one with 28 pupils. All but one of these schools were either in Yeotmāl itself or below the *ghāts*. In 1907 there were 32 Government schools for boys with 1842 pupils; and two for girls with 107 on the rolls; and two aided (mission) schools, for boys and for girls, with 87 pupils. The original settlement came into force in 1876, when the rates varied from As. 8 to R. 1–8; but more than half of the villages were assessed at R. 1. The revision settlement came into force in 1907, the rates varying from R. 1

to R. 1-10, and the total land revenue being Rs. 1,76,000. The sale of excise licenses in 1907 produced Rs. 1,73,000; excise duties, Rs. 1,28,000; and income-tax Rs. 7200. Police stations have been established at Yeotmāl, Hiwarī, Yelābarā, Kalam, Bābhulgaon, and Dehni. The population of the tāluk was 88,000 in 1867 and 124,031 in 1901. It increased fairly steadily till 1891, and remained practically unchanged in the decade of the two famines. The density in 1901 was 136 persons to the square mile. Yeotmāl was the only town in the tāluk.

Yeotmāl Town.—The headquarters of the tāluk and District of Yeotmāl, situated in 20° 24′ N. and 78° 11′ E., at an elevation of 1476 feet. It is sometimes said that the original name was Yeota, and the termination is either the word *māl*, a hill, or a corruption of *mahāl*, chief town of a pargana. In the Ain-i-Akbari the pargana is called Yot-Lohāra, Lohāra being a village three miles to the west of Yeotmāl. It used to have a village fort, *garhī*, which disappeared many years ago, but was a place of no importance till it was made the headquarters of Wūn District, and till cultivation in the District began to develop. Its population was 2179 in 1867; 4445 in 1881; 6464 in 1891; and 10,545 in 1901. It is situated on the high ground above the *ghāts* on the southern side of the Pāyanghāt plain and four miles back from the edge of the plateau. It is connected by made roads with Dhāmangaon station, 29 miles to the north, and with each of the tāluk headquarters except Pusad. It has the usual District courts and offices, a hospital, and a jail. A cotton market was established in 1898, and the sales of unginned cotton in the last few years have varied from 44,000 to 84,000 carts, besides sales of 14,000 or even 19,000 *bojhās* (bales) of ginned cotton, practically all of which is sent on to the station at Dhām

angaon. Ginning factories in the town number 13, and pressing factories six. A municipality was constituted in 1869, but had to be abandoned. It was again formed in 1894, a majority of the members being elected. In 1898 the elective system was abandoned, but it is to be introduced again in 1908. The area of the municipality is 2605 acres, the whole of which is *khālsa* land. The whole is within the revenue boundaries of Yeotmāl village except 138 acres belonging to Pimpalgaon which were included within municipal limits in 1903. The average income and expenditure of the last ten years is about Rs. 17,000, but municipal action has, with the growth of the town, extended so much that in 1906–07 the income was Rs. 25,000 and the expenditure was Rs. 29,000, the accumulated balance being about Rs. 5500. The town has a fairly open site, and the streets are generally broad. The climate is naturally cooler than that of the Pāyanghāt, though it is still hot. Unfortunately no record of the temperature is kept. In the hot weather there is almost always a cool breeze at night. The water-supply is drawn wholly from wells, and though it is fairly plentiful it fails to some extent in dry years. A large tank is situated close to the town on the north, and is directly useful for watering cattle, and indirectly in that it probably helps to keep up the level of water in the wells. Most of the drainage of the town flows into it, but a drainage scheme to cost Rs. 89,000, by which this would incidentally be avoided, is under consideration. The town has apparently continued to expand since the census. During the last three years the average number of births in a month has been 53, and the average number of deaths 37. Owing probably to its distance from the railway, Yeotmāl has suffered only one small outbreak of plague, which occurred in 1906–07. The population in 1901 (10,545) comprised 8719 Hindus, 1202 Muham-

madans, 336 Animists, 195 Christians, and 82 Jains. Males were 10 per cent. more numerous than females. Some immigrants are so strange to this part of the country that they can hardly speak either Marāthī or Hindī. The town has no buildings of great interest. A Hemādpanthī temple is situated between the civil station and the rest of the town, and there are two other Hindu temples of some little size and two mosques. A library was founded in about 1880, and has now about 80 members and 700 books; and a social club, with tennis courts and a billiard table, was built in 1892. The civil station has no separate club. Two small weekly papers are published in Yeotmāl, the *Bātmidār* and the *Harī Kishor*. A certain amount of political feeling exists, and expressed itself in 1906 in the opening of a large private school, though no separate building has yet been provided for the purpose. Yeotmāl is the headquarters of a small American Free Methodist Mission. Orphanages containing about a hundred famine waifs are maintained by the mission, and the boys are given thorough instruction in carpenter's work, gardening, and bicycle-repairing.

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